

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME No. XLIV.

Jackson, Miss., May 18th., 1922.

New Series, Volume XXIV, No. 17.

SCHOOL OF EVANGELISM

Clinton, Miss., May 29th—June 1st.

7:00—7:30 P. M.	MONDAY	
8:00—8:45	J. W. Storer	Sunset Service
8:45—9:00	Dr. Arch C. Cree	Address
	(To be supplied)	"
	TUESDAY	
9:00—9:45 A. M.	J. W. Lee	"Man in His Natural State"
9:45—10:30	J. D. Franks	"Righteousness"
10:30—11:00	— Intermission —	
11:00—11:45	Dr. Arch C. Cree	Address
11:45—12:30	Dr. A. T. Robertson	Address
12:30—2:30 P. M.	— Recreation and Lunch —	
2:30—3:15	J. D. Ray	"Stewardship"
3:15—4:00	W. E. Farr	"Tithing"
7:00—7:30	W. A. Sullivan	Sunset Service
8:00—8:45	Dr. A. T. Robertson	Address
8:45—9:30	(To be supplied)	"
	WEDNESDAY	
9:00—9:45 A. M.	M. O. Patterson	"Sin"
9:45—10:30	J. A. Taylor	"The New Birth"
10:30—11:00	— Intermission —	
11:00—11:45	Dr. A. T. Robertson	Address
11:45—12:30	(To be supplied)	"
12:30—2:30 P. M.	— Recreation and Lunch —	
2:30—3:15	J. P. Williams	"Repentance"
3:15—4:00	T. W. Young	"Faith"
7:00—7:30	J. C. Greenoe	Sunset Service
8:00—8:45	Dr. A. T. Robertson	Address
8:45—9:30	(To be supplied)	"
	THURSDAY	
9:00—9:45 A. M.	W. A. Borum	"Christ's Compassion for the Lost"
9:45—10:30	J. F. Wills	"The Sacrifice of Christ"
10:30—11:00	— Intermission —	
11:00—11:45	Dr. A. T. Robertson	Address
11:45—12:30	(To be supplied)	"
12:30—2:30 P. M.	— Recreation and Lunch —	
2:30—3:15	J. W. Mayfield	"Salvation, Present, Past and Future"
3:15—4:00	L. R. Christie	"The Holy Spirit"
7:00—7:30	J. M. Walker	Sunset Service
8:00—8:45	Dr. A. T. Robertson	Address
8:45—9:30	(To be supplied)	"

All Baptist ministers are cordially invited to attend this School of Evangelism. The Baptist State Convention Board and Mississippi College will pay all expenses except railroad fare. Preachers are expected to bring towels, soap, sheets and pillow cases. The board is free. It would be a great help if churches would pay the railroad fare of their pastors and see they attend. We had a great meeting last year and are expecting many more this time. Quite a large number have already sent in their names.

BAPTIST HONOR ROLL

The following churches are sending the Baptist Record to every home. This is the revised list to date.

CHURCH	COUNTY
Algon	Pontotoc
Batesville	Panola
Bay St. Louis	Hancock
Brandon	Rankin
Byhalis	Marshall
Camden	Madison
Centerville	Holmes
Charleston	Tallahatchie
Clinton	Hinds
Coldwater	Tate
Columbia	Marion
Compton	Panola
Crowder	Quitman
Crutcher	Tippah
Crysal Springs	Copiah
D'Arby	Simpson
Drew	Sunflower
Duck Hill	Montgomery
Durham	Holmes
Eberly	Neshoba
Florida	Madison
Forest	Scott
Goodman	Holmes
Good Hope	Lamar
Greenville	Washington
Gulfport	Harrison
Henderson	DeSoto
Hattiesburg-1st	Forrest
Hattiesburg, Main Street	Forrest
Hattiesburg, Immanuel	Forrest
Hattiesburg	Copiah
Ison	Humphreys
Itta Bena	Leflore
Invincible	Sunflower
Lafayette-W. End	Jones
Lafayette-Kingston	Jones
Leeland	Washington
Lititz	Amite
Longtown	Hancock
Longville	Winston
McCallville	Franklin
Morgan City	Leflore
Monticello	Lawrence
East McComb	Pike
North Hebron	Lawrence
Ocala	Pike
Perhatchie	Rankin
Pine Bluffs	Holmes
Philadelphia	Neshoba
Pineyune	Pearl River
Pineboro	Calhoun
Presidence	Tippah
Port Gibson	Claiborne
Pontotoc	Pontotoc
Raymond	Hinds
Ridgely	Franklin
Ridgely Fork	Sharkey
Ridgelyville	Sunflower
Scotoba	Kemper
Spring Hill	Franklin
Spencer	Tallahatchie
St. Aquilak	Noxubee
St. Argis	Oktibbeha
Tecoma	Holmes
Tertown	Walthall
Tanica	Tanica
Tecoma	Hinds
Winona	Montgomery
Woodville	Wilkinson
Yamer	Neshoba

MR. BRYAN AND THE INTERNATIONAL SUNDAY SCHOOL CONVENTION

It seems that the program committee for the Convention to be held in Kansas City, Mo., in June, placed the name of William Jennings Bryan as principal speaker on the program. Then the Executive committee at Boston removed Mr. Bryan's name. This raised a storm of protest here in Kansas City, and elsewhere, when it was learned that Mr. Bryan was left off for the reason that he believed in the "inerrancy of the Scriptures." The almost unanimous sentiment here

was in favor of retaining the name of Mr. Bryan, but now we are told that the name of the Commoner has been left off, but not on account of his views of the inspiration and the inerrancy of the Scriptures, but because Mr. Bryan is not a "practical Sunday School man." This turn is so evidently dishonest that every right-minded, fair-minded person will, no doubt, experience that feeling of shame and disgust which a plain case of down-right hypocrisy begets. However, well-informed men will not be surprised. Those of us who have had occasion to deal with the men who represent this modern type of skeptics, who are the Judas Iscariots among the disciples of our Lord in this day, expected what has been done. We have found that the dishonesty and hypocrisy which embolden these men to don the "livery of heaven," in which to serve Satan, will lead them to outdo the ward politician. How these wire pullers cheated our Presbyterian and Methodist brethren, when they literally dispossessed these denominations of their property in Union and Vanderbilt Universities. Our Baptist people are now struggling to save their institutions from the wily domination of these persons. So that some of us are not surprised at the course these men are taking. These, we admit, are very plain words but the time has come for some plain speaking.

Word and Way.

Be Sure Your Sins Will Find You Out

In our cruise to the Mediterranean and Europe under the direction of N. C. Clarke, we spent several days at Naples. While there we visited the ruins of Pompei where the excavations are still in progress. We all have read of the destruction of this city by the eruption of Vesuvius. The volcano was active while we were in Naples. There on the walls of the buildings which have been uncovered we saw pictured many of the sins of the people. These pictures still on the walls of the buildings made us think of Sodom and Gomorrah. Some of us felt that the cause of the destruction of Pompei was the same as that of the destruction of the cities of the plane. My mind went back to the word of God which says, "Be sure your sins will find you out." Here many years after the destruction of this city, the sins of the people are revealed.

This is not the only case in which the sins of the people have been revealed years after the people have gone. The same thing is true of Egypt five thousand years after the people lived on earth. We all should be careful about our living because our sins will find us out some day. There is nothing covered that shall not be revealed. There is only one garment that can hide our sins from the face of God, and that is the blood-stained garment of Jesus Christ. What an awful time it will be for those who will not put on this garment, when they come to judgment. All their sins will have preceded them to judgment, and there will be no blood to hide them from the face of God, and the whole world of sentient beings. What a precious Savior we have whose blood can cleanse us from all sins.

B. P. ROBERTSON
London, Eng. 4-18-22.

GETHSEMANE

B. P. Robertson

One of the most important places visited during the cruise of Clark to the Mediterranean and Europe, was Jerusalem. While in this sacred city I took some of my friends and visited the Garden of Gethsemane. There are two places which the Roman Catholics and the Greek Catholics claim as the place where Jesus agonized. My impression is that the Greek Catholics are more likely correct than the Roman Catholics because the Scripture indicate that the garden was near if not in the Valley of Kedron. I am sure it was near where Jesus and his disciples came out of the double gate from the temple and crossed the valley. So we went where the Scriptures, considering the topography would indicate is the place. There we worshipped him and remembered the agony through which he passed that night. Surely he loved us,

else he would not have suffered such agony for us. We all feel that we would love him more and serve him better in the future. Personally my visit to the holy city has been a great blessing to me, because the topography of the city and the surroundings fitted into the scriptures relative to our Savior. I know that Jesus came and lived and died and rose again, not only from the four gospels, but also from the fifth gospel and my own experience with him.

BAPTIST BIBLE INSTITUTE

This is a young institution, but a mighty husky child. A better location for a school of this kind could not be found and we might add, there is no better kind of school than we have here. It is centered around the study of the Bible as the Word of God. No nonsense here about Genesis being "folklore" and "myths" or the Eden story while not history having a "religious value." Southern Baptists have occasion to praise God for their two seminaries and this institution and while the Institute is the youngest, it by no means holds a place of minor importance; in fact, as we see it and from a study of the courses it offers it has the largest field.

It would hardly be possible to assemble a better faculty than that constituting the teaching force of this school. Dr. B. H. DeMent, the president, is a scholarly, consecrated, courteous gentleman whose heart is in the work. And we are rejoiced to find that our long time friend, Dr. J. E. Gwathkin, beside being business manager, also teaches two or three important subjects. He is scholarly and capable and seems to have found just the place which God intended him to fill. The other men are all experts in their departments.

We have here a happy, eager, student body of about three hundred which will, we predict, be doubled in a very short time.

The grounds and buildings are ideal for the work. We have here a plant worth a million dollars which cost us only a little over a hundred thousand a few years ago.

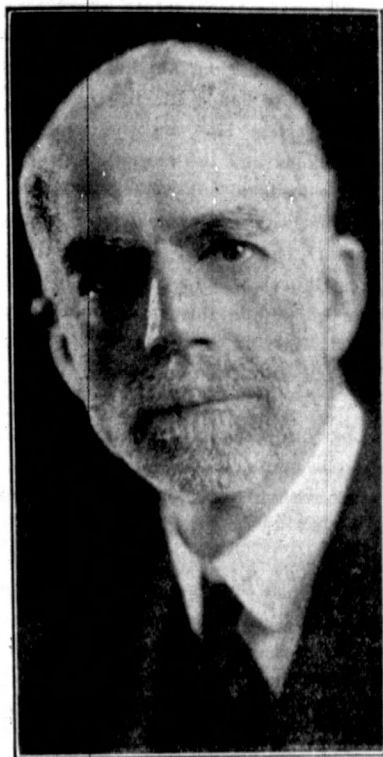
It was my happy privilege to speak at chapel Saturday morning where we received a most courteous hearing and welcome. Oklahoma has two fine young men here and should have a dozen young men and women in this great institution.

C. P. Stealey.
(In Baptist Messenger.)

IN HIS IMAGE

This is a new volume from the Revell Press consisting of a series of addresses by Wm. Jennings Bryan delivered at Union Theological Seminary, a Presbyterian School in Virginia. They are in Mr. Bryan's well known vigorous style and have more than a religious flavor, they have the genuine ring of religious conviction. The subjects of the nine chapters will show their trend and compass:

1. In The Beginning — God, 2. The Bible, 3. What Think ye of Christ, 4. The Origin of Man, 5. The Large Life, 6. Value of the Soul, 7. Three Priceless Gifts, 8. His Government and Peace, 9. The Spoken Word. Certain of these lectures have an increasing interest from their bearing on the evolution question. Mr. Bryan in the first, second and fourth lectures makes it plain that he stands squarely by the Bible, and he gives his reasons for it with such clearness that the unprejudiced reader cannot fail to be deeply impressed by them. To be sure he does not omit the effective weapon of ridicule. But in this he has the support of the Bible example of Elijah on Mt. Carmel. His enemies also cannot object to it for that is their stock in trade, describing as unlearned and ignorant all who do not hold with them. Some things have to be and deserve be laughed out of court, as Mark Twain treated Christian Science. You cannot argue with a man obsessed. Mr. Bryan's opponents will hardly deny that he is a student. And he is what some of them are not, a thinker, which is more than a student.



DR. E. Y. MULLINS

President of Southern Baptist Convention;
also president of The Southern Baptist Theological Seminary.

SOUTHERN BAPTISTS AT A CRUCIAL HOUR President's Address at Southern Baptist Convention Jacksonville, Fla., May 17, 1921.

By President E. Y. Mullins

Southern Baptists have come to one of the supreme hours in their history. One of our poets has written of the choice that comes "once to every man and nation," of "some great cause God's new Messiah." For us it is the same Messiah, our Lord Christ, speaking in a new way.

Some interpreters think the Book of Revelation was purposely written in symbolic and figurative language in order that Christians in the early persecutions might understand and be comforted while the enemies could not understand. This may or may not be true. In any event, Christ in every new age gives new revelation of opportunity and duty which only the initiated can fully understand. In the world of today he is giving a new apocalypse which Baptists better than any others can understand. It behooves us to read prayerfully his new revelation. What, then, is our Master saying to Southern Baptists today? He is saying, as I see it, four things, which set our task in great relationships.

First, he is saying to us: "You are called to complete the greatest religious reform movement of the Christian centuries, the Protestant Reformation." Early Protestantism, coming out of Roman Catholicism, was like a newly hatched chicken which came forth with some of the shell clinging to its head. Protestantism made great discoveries and then great compromises. It tried to mix the gold of truth with the clay of error. It tried to mix the gold of personal faith in its doctrine of justification with the clay of proxy faith in its doctrine of infant baptism. In the ordinances it mixed the gold of symbolism with the clay of sacramentalism. It mixed the gold of obedience to Christ with the clay of obedience to centralized governments. It tried to mix the gold of soul liberty with the clay of union of church and state. And so on through the whole range of doctrine and life. Like all great movements, the Reformation had two groups of leaders—the men of compromises and expedients and the idealists.

Now, the Anabaptists, our spiritual ancestors, with a history running through the Ages, were the idealists. They separated the clay from the gold at every point. Other bodies represented the various stages of emancipation from error, like the gradual passing of the moon from the face of the sun after a total eclipse. The Anabaptists,

in their principles, represented the stage when the moon has passed completely off.

Now, we have a duty to the Protestant world. It is to define, maintain and propagate the New Testament religion in its fullness in doctrine, ordinance and polity. It is to carry out completely every principle of the Gospel and every command of our Master.

Second, Christ is saying to us: "You are called to reinforce the most remarkable spiritual movement in modern Europe." That movement is a spontaneous return to the New Testament and expressing itself as a Baptist movement in practically every European country. Beginning in frozen Norway and Sweden, on the North, down through Denmark, Holland, France and Spain; around through Jugo-Slavia, Hungary, Rumania and Bulgaria up through Russia, Poland, Germany and contiguous countries, and finally to Finland in the cold North again, this striking spiritual phenomenon has been going on in recent years. Little groups of people in state churches, reading their New Testaments, without missionaries or preachers or outside help of any kind, depending wholly on the Holy Spirit for guidance, are rediscovering for themselves the doctrine, the ordinances, the polity of the New Testament churches. The result is a Baptist movement all over Europe, containing at every point the exact truth needed to meet the errors of sacramental hierarchical state churches—a movement as yet weak in numbers but full of potencies of every kind, and calling to American Baptists for aid in their tremendous struggle. Who can read and understand this apocalypse of Christ except Baptists?

Third, Christ is saying to us: "You are called to meet the greatest emergency in the political life of mankind by supplying the spiritual means for the world's renewal." What is now going on in Genoa is full of meaning. World politics has come to an impass; the end of a blind alley. The nations have the will to do, but are without power. Nations have been loosened from their old moorings. They are like ice-floes caught in a great whirlpool of the sea. They swing round and round in a great circle. They beat against each other in constant friction in the effort to adjust their relations.

One of the most moving and pathetic magazine articles was recently published. It analyzed world conditions. It began with the outstanding fact: the failure of militarism and the need for something else. One by one the proposed remedies were reviewed. One is the limitation of armaments. But, said the writer, if war starts, the nations will swiftly arm themselves again. Another remedy is to humanize war. Eliminate poison gas and abolish the submarine. But this also is a vain hope. You can humanize football and baseball because they are friendly games. You cannot humanize war, because it is not a friendly game. These inhuman methods will return when war returns. Another proposal is complete disarmament. But, said the writer, this is a palliative to save taxes, not a remedy. The desire for commercial supremacy will lead to new wars and new armaments.

Next the writer named the more spiritual remedies proposed. Apply Christian ethics to the nations. Abolish the German doctrine of the survival of the fittest based upon a materialistic philosophy. Cultivate the international mind. Promote democracy on the earth. Make men brothers. But, alas, alas, concludes this writer, none of these things can be done so long as human nature remains as it is. He ended his article with a wail of despair because human nature refuses to accept and apply these great ideals. You must remake men before you can remake the world. It is strange that men cannot read the apocalypse of this new age when Christ has "writ large" on the face of the world. Yet it is not strange when we remember that spiritual things are spiritually discerned. A Baptist can read that apocalypse and supply the key to the world's riddle. He can summon the statesman who has come to the end of the blind alley, and the philosopher whose logic

ends in pessimism, and the idealist who is paralyzed with despair. He can say: "Gentlemen, there is one key which fits the lock of the door in your blind alley, one premise omitted from your logic, one remedy for your pessimism. It is a spiritual truth as high as the eternal God, as wide as human need, and as simple as the most elemental truth of science: the doctrine and the fact of the new birth. By it you remake the individual. By it you remake society. By it you remake politics. By it you realize all your ideals; brotherhood, democracy, friendship between the nations. All the great political and social slogans are children of the new birth. Liberty, equality, fraternity, equal rights to all and special privileges to none, government of the people, by the people and for the people. Therefore the evangelist and missionary and the pastor are the builders of the new world under the guiding hand of our Christ.

Fourth and finally, Christ is saying to us: "You are called to fulfill your historic mission and complete your glorious task." He is saying to us: "You have partly completed a glorious undertaking. Carry on to the end."

We have developed some differences in viewpoint during the past year. But we come together with a deep and abiding sense of co-operation. Both the divergencies and the unity are tokens of our spiritual freedom in Christ. Each is free to think his own thoughts on all our problems. But our great privilege is to think ourselves together around the will of Christ.

As I see it, we need all our Boards. We may discuss the difficulties and problems of any of them, but I do not believe we are ready to abolish any of them. Their work is too valuable and necessary for us to think of abolishing them.

We have been much concerned over modern rationalism and the false assumptions of materialistic science. We are rightly jealous for the deposit of truth committed to us. It seems to me three things are clear. First, we will not tolerate in our denominational schools any departure from the great fundamentals of faith in the name of science falsely so-called. Second, we will not be unjust to our teachers nor curtail unduly their God-given right to investigate the truth in the realms of science. Firm faith and free research is our noble Baptist ideal. Third, we will be loyal to every fact which is established in any realm of research, just as we are loyal to the supreme fact of Christ, his Virgin birth, his sinless life, his atoning death, his resurrection and present reign. It is he who speaks to us today.

He is saying to us as we face our great task: "You have a glorious heritage, a heritage of suffering in your great struggle for existence in the dark centuries of persecution, a heritage of courage in your heroic battle for religious liberty in Europe, in Rhode Island, in Virginia, a heritage of vision of foreign missions transmitted to you by Adoniram Judson and William Carey and Andrew Fuller and Matthew Yates and R. H. Graves; a heritage of educational ideals transmitted to you by the Rylands, the Taylors, the Furmans, by Jesse Mercer and Rufus Burleson and a host of others; a heritage of vision for a trained ministry transmitted to you by a Boyce, a Broadus and their associates in the first great faculty of the Seminary and by a Carroll who founded the Southwestern Seminary. You have a heritage of spiritual passion, a sense of divine calling to a world mission transmitted to you by a Tupper, a Willingham, a Tichenor, a Gambrell. What a glorious cloud of witnesses is this which surrounds us. Back in Atlanta in 1919, during that forever memorable night service as we were launching our great campaign, somehow as I looked out on that great and eager audience of earnest faces it seemed to me there was just the thinnest of veils between us and these great souls of the past days. I wondered if the spirits of Poindexter and Carey and Luther Rice and Tupper and Broadus and Carroll and Yates were not 'listening in' in the great scene. I wonder

(Continued on page 6)

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P. I. LIPSEY, Editor.

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Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL

Northern Presbyterians met in Des Moines, Iowa, May 18th. They are discussing the reorganization of their missionary work.

Pastor E. G. Diamond and wife were royally received at Shubuta. They found Santa Claus had been to the parsonage and they are now living high and working hard.

A young man named Bryan Dry from Moonshine Hill, Texas last week enlisted in the navy. It took an investigation by the enlistment officer to convince him that it was not a joke.

Mr. Carl E. Edwards, whose home is in Mississippi has been for a few months studying gospel music in the Ft. Worth Seminary will be ready to sing in meetings after May 21st. Address 1401 Washington Ave., Ft. Worth.

Pastor Mark Harris has resigned Mt. Olive and Fellowship Churches in Prentiss County to enter the Ft. Worth Seminary Summer Term. He has been with them for three years. Fellowship Church has called Dr. Dan Waters. Mt. Olive Fellowship Church, was burned last fall and is being replaced with a well equipped brick veneer, and will soon install a pastor.

Somebody, maybe many people have said that people are a good deal like dogs, and many an observation verifies it. For instance you have seen a dog "take after" anything or anybody that comes along, and immediately the whole pack is howling at his heels. Some how that has come to mind lately when somebody shies a brickbat at another, and the next thing you know the whole atmosphere is red with brickbats. Just watch.

Brother T. W. Greene has found a ready response to the part of pastors to his suggestion to hold pastors conferences in every county monthly. On the second Monday in this month the pastors of Calhoun County meet at Hazelhurst. Brother Tull reports that it was a fine meeting. On the fifth of June there will be held in Jackson a similar conference for pastors in this territory and on the sixth of June one will meet in Smith County. These ought to be exceedingly helpful.

The time for revival meetings has begun. We may add to our daily supplication a petition for Heavenly Father for his blessing on those engaged in this work. There is nothing that warms the heart of our Lord, and nothing more fitting in the lives of his people than the work of saving the lost. May he give us this year the greatest number of souls we have

ever had. There is joy in heaven over one sinner that repenteth. It will gladden the hearts of his people and quicken their faith if you will report in the Record the results of your meeting.

Twenty-five years ago there were in Mississippi: 332 Baptist Sunday schools with 15,000 pupils. Now there are 912 schools, 73,193 pupils. Then there were 1200 churches with 90,000 members; now there are 1600 churches with 180,000 members. Then there were 232 Woman's Missionary societies; now there are 700. Then the money raised for benevolence was reported as \$28,156.00. Last year more than twenty-five times that amount was reported. Then the amount contributed for home expenses was \$94,459.93. In 1920 for the same purpose \$618,594.47 was raised. We are "pressing on the upward way."

Pastor Louis Entzminger resigned the pastorate of First Church New Orleans, to enter evangelistic work for which he feels the call of God and for which he has eminent qualifications. The eighteen months of his pastorate in New Orleans, the membership has more than doubled, beginning with 374 and the Sunday School has prospered marvelously. He has the reputation of having built up the biggest Sunday School in the world at First Church, Ft. Worth. We understand his plan is to spend the first week in Sunday School Work and then two weeks in each place in soul saving. He already has many invitations, North and South.

We have heard good reports of the Annual Report made by Miss Lackey at the State W. M. U. Convention in Water Valley, and so read with interest parts of it, that were embodied in a tract for wider distribution. It was on the subject of our young people, the major idea in the convention and it ought to have a wide and serious reading. We take this sentence as characteristic: "Within this one greatest of all organizations—The Church of the Living God—we may find sufficient scope for all our energies; yea and for all our genuine pleasures as well." Again: "A distinguished writer has said that the trouble with most of us

A telegram from Dr. Scarborough says: Continued economic depression, shortage of money, excessive floods and impassable roads have caused shortage of funds in the cash round-up. The secretaries, pastors, and people have made heroic fight against great odds. The unity, solidarity and will to win obtain among our people everywhere. The Baptist line still holds. We will win yet. Moses crossed the sea and desert by faith. The Caleb spirit stood tests of deserts, crossed swollen Jordan and possessed the promised land. Christ won though Gethsemane and Calvary intervened. Christ who never failed nor was discouraged still leads Southern Baptists. The task ahead is great and calls for heroes. On to Jacksonville with happy hearts and triumphant faith.

A visit to Mississippi Woman's College at Hattiesburg is always interesting and inspiring. But it never looked so beautiful to us as a week ago. It was springtime and the campus is coming into its glory. The new trees and the old are vying with each other for preeminence. There is an air of newness and freshness and health about it all. Of course the most beautiful feature consisted of students and faculty who filled the church house on Sunday. On Saturday night the French class gave a play which drew an appreciative crowd. These girls seem to talk in one language as fluently as another, though we do not pose as a critic of the Parisian speech. The progress of this school is a matter of congratulation to all Mississippi Baptists.

At the close of the day Sunday April 30th, the spirit of Dr. L. M. Dampeer left its tenement of flesh which he had occupied for nearly 91 years and went home to God. He was born in Simpson County, studied medicine in Louisville,

Ky., served in the Confederate army and had been for many years a resident of Crystal Springs. Many years ago he gave his heart and life to God and the Lord made his life beautiful and fruitful in service. He was the supporter of every good cause and the friend of every man. His widow who is a few years his junior has been in every way his sympathetic companion and assistant. The funeral service in the Crystal Springs Church was one of the most largely attended ever held in the county, conducted by Pastor J. P. Harrington, assisted by Dr. J. R. Carter and the editor of the Record.

As the pastors often say "Sunday was a good day" with the editor. He found Pastor W. S. Allen at work with his members rounding up the campaign, and in the afternoon a volunteer group under his leadership visited the homes in the effort to reach their apportionment. Brother Allen led in putting on the campaign in his association and we know of no man who surpassed him in his personal contribution in proportion to income. The editor preached in his pulpit Sunday morning to a delightful congregation made up largely of young people. Any man ought to be a good preacher who practices on this congregation. And they made as good a showing in the collection as any church. Pastor M. J. Derrick, for whom we preached at night, has put new life into the Fifth Ave. church. They have become self-supporting and made a good offering to the campaign. This is in one of the best residence sections of the city and the pastor has thoroughly established himself among them, and they believe in him and are responding to his leadership. He shows them how.

The report comes of the death of Rev. J. S. Berry at Tupelo on May 5th. Brother Berry was one of the best men in Mississippi, for he served his Master with unselfish devotion. He delighted to help the orphans, and was always Dr. Carter's right hand man in preparing the cars every fall for supplying the orphanage with provisions given by the people. He was the constant friend of the Baptist Record, volunteering his assistance when there was any work to be done in getting subscriptions. He was the faithful supporter of every denominational enterprise. His wife preceded him a few years to the better land. He leaves five sons and one daughter who honor his memory by the lives they live.

Ackerman and Mabin Churches have called J. H. Winstead, Jr. of Bridgeport, Texas, who has just finished his work at the Southwestern Seminary. He is a Mississippian who graduated from Mississippi College about five years ago and was pastor a while at Fayette. We hope this call will bring him back to Mississippi.

Pastor J. Frank Norris had a Methodist man to hold a meeting for him in First Church, Ft. Worth, and at the close of the meeting the Methodist brother was baptized.

Editor H. B. Taylor asks, "Which is the worse infidelity—that which denies the authority of of Moses in Genesis 1-3, or that which denies the authority of Paul in 1 Cor. 14: 33-38?"

The State Teacher's Association at its meeting in Jackson last week elected Dr. J. W. Provine as President. It will be an honor worthily worn.

Four hundred patients in the Stout Memorial Hospital in China last year were converted. Not many churches beat that.

Dr. W. A. McComb and singer Leonard Saxon led in a good meeting at Forest. Have not heard the definite results.

GYPSY SMITH, JR.

A tent meeting has been in progress in Jackson for ten days, in which the preaching is by Gypsy Smith, Jr. Good preparation had been made by prayer meetings and work of the committees for several weeks in advance. The tent has been crowded from the first night, no preaching in the daytime. Four or five thousand people are in constant attendance. Prayer meetings are still held during the day for various kinds of people.

The evangelist is himself a Baptist, though he never makes reference to his denominational connection. He has depended up to the present solely upon his preaching and upon the prayers of the people. There has been no invitation given of any kind, at this writing and no effort to force or hasten decision or response. His preaching has been such as was satisfy any Baptist in that all he has preached, so far as the writer has heard, has been true to the teaching of God's word about sin and salvation by Grace through faith. He has spoken plainly about sin and has made clear the necessity of the new birth. His sermons are plain and direct, without effort at ornamentation or oratorical effect. He depends on the Word and the Spirit.

Baptists are naturally desirous of having a man preach the whole truth of God without evasion or avoiding any part of it. That is, we are at least theoretically so. The writer would find it difficult to preach for ten days without making it plain that he is a Baptist. Indeed he has no desire to conceal it. This would naturally unfit him to fill acceptably the position that Mr. Smith fills or do his work. But he is grateful that a man who knows the way to be saved and preaches the Bible plan of salvation, has a fine opportunity to preach it to some people who badly need it and who would not hear it otherwise. We have heard of Baptist preachers who could preach in the same place for years without ever preaching anything by which it would be known that they were Baptists. So Gypsy Smith Jr. is not singular in this matter. And then he has told the people of Jackson some plain truths about worldliness, dancing and card playing that we haven't heard of their pastor's telling them. He has his special message and his special method and the Lord is using him. Wisdom is justified of its works.

Mr. Smith has announced that he expects to give invitation to confess Christ, to reconsecrate the life and for people to line up with churches in Jackson, who have not done so hitherto. He has reached people in a way that no other preacher has done and the work is going on. As we leave for the Convention in Jacksonville, it will be impossible to be at further services. The papers in Jackson have given generous space to the meeting and sympathetic and valuable reports of the preaching.

WHAT IS THE ISSUE?

Is the current discussion in the religious papers, and some of the secular papers, with reference to the teaching of Evolution, much ado about nothing? That is a question worth asking and is worth serious consideration and a frank answer if we are able to answer it. The man who believes in the theory of evolution will frankly answer that those who oppose evolution are making a mountain out of a mole-hill. There are at least two classes of these, and there are just as many reasons for their thinking that opposition to their teaching is much ado about nothing.

One of these classes say frankly that the evidences for the evolutionary theory are sufficiently convincing and satisfactory to them. They accept them as final and conclusive, whatever the witness from other sources. If some one should say that the Genesis account of creation is in conflict with the evolutionary theory their reply is frankly, "So much the worse for Genesis." Now don't let any of us fool ourselves on this subject. That is exactly what most of the teachers of evolution really believe. They see the impos-

sibility of accepting both and they have no hesitation in rejecting Genesis as old and out of date, or unscientific. A few months ago one of the professors in Chicago University told of his shock when in College, at having one of the professors teach a theory contradictory of Genesis. He went to the President of the college with his trouble and was told bluntly that when science and his religion came into conflict he must give up his religion. He got over his shock and abandoned his faith. This story was told in the Baptist of Chicago by the man himself who had this experience in a Baptist college. Told to justify the act of giving up his previous religious faith. Such experiences are very common if we are to believe the testimony of college professors themselves.

Not always is the alternative put so frankly and bluntly. As often we are told we must change our interpretation of Genesis. This does not mean, gentle reader, what it seems to mean. It is most true that our interpretations of scripture are not infallible and must be subject to revision. But in this case it does not mean that we have changed our mind about what Genesis says, or about what the words mean. They are too plain for anybody with average sense to mistake their meaning. The change is not in our understanding of what the words mean, but in concluding that the words do not mean what they say. That is what is meant when people tell you that the Genesis account of creation is poetry. Now poetry may or may not be fiction. It may be poetic expression of essential and historic truth; or it may be a pure invention of fancy, beautiful, but not intended to be understood as true. We do not hesitate to say that the people who speak of Genesis as poetry, or who assure you that the Bible is not a text book of science are raising a smoke screen behind which they manufacture theories utterly destructive of the authenticity and authority of the Bible. Let there be no camouflaging, but an out and out open and above board statement of what we believe, and of what we accept as authoritative.

The crux of this whole question goes back to the authority of the Book. Is it God's word? Is it true in every particular? Is it final on any matter about which it speaks? Does it say truly that God made man in his own image? Is it to be believed when it says that "God made of one all nations of men"? Is it true that in Adam all die? Is it true that "by one man sin entered into the world and death by sin, and so death passed upon all men"? These things the Bible tells us and some of them certainly do not sound like poetry. This poetry hypothesis is an offspring of the Evolution hypothesis. Is sin a figment of the imagination? Is the soul mistaken which cries to God for forgiveness? Was David giving us a fancy sketch in the fifty first Psalm? We had as well recognize what is the alternative and what we are doing when we go over bag and baggage to evolution.

But someone says in all sincerity that there are people who hold to the Bible and to Evolution, and so the thing that we have declared to be impossible is a fact, that a man can believe the Bible and in the theory of evolution. What answer can be made to this? Our answer is that the explanation lies in one of two possible things, first a man who says he believes in the Bible may mean a very different thing from what another means by the same words. One man believes in the Bible as the very word of God, namely that the original scriptures of the Old and New Testaments were written by man to whom the truth of God was if need be divinely revealed, as in the story of creation, and that the record of it, that is the writing of it was supernaturally superintended by the Spirit of God, so that the things which they wrote were just what God wanted said and just what God would have said in person. This means that God is responsible for the truth of what they wrote, and that there can be no error in it. This means that the Bible is in a class to itself, and that the inspiration of the Book is different from that of any other book in kind as well as degree. Another man will mean by believing in the Bible that it is an exceptionally good book and has a more or less permanent religious value, but that we are

not to look upon its message as final and absolutely authoritative; but that it must be supplemented by present day reason or experience and corrected by knowledge derived from other sources. This sort of faith in the Bible is convenient and adjustable. This is a more or less faith, to be altered by whatever knowledge may come through other sources. This kind of faith in the Bible may be consistent with belief in evolution.

But there are a few cases of people who believe absolutely in the Bible as the very word of God, whose authority is above that of any witness. What shall we say of them? Just this, that they have not seen through to the end the consequences of their belief. But they will. Two trains may be approaching each other on a single track from opposite directions. They can travel some distance in this way without a collision, but they are bound to come together eventually and it means destruction of one or both, unless one is sidetracked. Or two inflammable chemicals may under certain circumstances be confined in the same receptacle, but when the temperature rises to a certain point there is going to be an explosion. In hundreds of cases the explosion has already occurred and left a wreck of faith behind. In others it is due to come. But let it be borne in mind it will come. You can't mix fire and powder. You may take your choice, you may believe the Bible, or you may believe that man came up by the slow and irresistible working of physical forces within. But you can't believe both. You can't believe in the fall of man as told in Genesis, and at the same time believe in the rise of man as taught by evolutionists.

THE DANGER SIGNAL

In driving along the streets motorists are often confronted with a red flag or a red lantern placed where the street is torn up, where a ditch is dug to repair a water pipe or some similar work. It is dangerous to pass it unnoticed or to run into it stupidly.

Similarly the Bible places danger signs along our path which we neglect at the risk of ruin. One of these which people do not appear to take seriously, is the caution of our Lord Jesus when he said, "Take heed and beware of covetousness" (Lk. 12:15). The faster a man travels the more need to observe such warnings. Jesus pointed them out frequently to the disciples and others, for he saw them in the way and called attention to them. That is the meaning of the parable of the rich man and Lazarus. That is the significance of the story of the man who grew rich and decided to build bigger barns to hold what he had made. That is the tragic lesson of the rich young ruler who came running to Jesus and went away sorrowful. That is the point to the parable of the unjust steward who was accused of wasting his master's goods. The particular case that called forth the caution "Take heed and beware of covetousness", was the request of a man in the audience of Jesus who requested him to direct his brother to divide the inheritance with him.

Jesus evidently considered it worse to be ensnared of covetousness than to be robbed of ones property. But a great many people are color blind when they see these red flags of warning on the road. They are like the fool who passes on and is punished. This warning is like the traffic policeman on the street who would save us from a wreck. Have you seen his hand upheld in warning? Have you heard the anxious admonition of Jesus, "Take heed and beware of covetousness, for a man's life consisteth not in what he has, even when he has abundance."

Rev. Lee B. Spencer, Yazoo City, was granted a month's vacation in order to recuperate after many months of intense pastoral duties. He left for a visit to Nashville, Tenn., and will then go to the Convention at Jacksonville. He says he has the Church where it will run itself for a while, since the prayermeeting was organized on his original plan.

(Continued from Page Three.)

now if they are the angels are not straining their gaze to catch the dominant note of this contention.

It was said during the World War that the end came so quickly after our boys got into action because in the training camps as home they had never been taught to retreat. They did not know how. With them it was advance or death. At Chateau Thierry they turned the tide of war and swept autocracy from the earth forever. We Southern Baptists are at the Chateau Thierry, not only of the five-year Campaign, but of our history. We shall never turn back, for the Lord Christ is our leader and commander.

MILLENNIALISM.

When the Saints at Thessalonica, in an unbalanced enthusiasm over the idea of the Second Coming of the Christ, (emphasized in the great Apostle's First Epistle) exaggerated that doctrine to the misleading of the church into a dangerous heresy, a Second Epistle was necessary, to correct the misapprehension and restore their religious equilibrium. From that time to the present, this great and precious doctrine has been, not only dear to the hearts of all Saints, but has challenged the most earnest study of the ablest and most devout scholars of every generation. Unfortunately the much study and discussion has not thrown any light on the subject, beyond the brief and positive statements in the New Testament; but, on the contrary, have tended rather to cloud the simple truth, by various, invented, speculative theories.

Some time after the Book of Revelation appeared some enthusiastic specializers seized upon the "Thousand years" in the twentieth chapter of that Book, and interpreting it literally proceeded to identify it with the triumphant era of the true Israel, the United Church of the Christ (abundantly prophesied in the Bible), and, associating it with His Second coming, adopted a doctrine of "millennialism," with variant theories and for some centuries have been preaching it, and insisting upon its recognition, as a part of the orthodox New Testament doctrine. But, up to this time, no reputable denomination of Christians has incorporated this combination in its published confessions of faith. Yet, its advocates have been so zealous in publishing their fascinating doctrine, that there is a prevalent sentiment of a "millennium" in the future; not a very definite idea, but a rosyate, halcyon time of universal peace and prosperity.

It has been suggested, that the millennial idea was derived from the Pagan myth of the Golden Age, having been incorporated with the Zoroastrian doctrine of the ultimate triumph of Ormuzd (the Good) over his adversary Ahriman (the Evil) has been tentatively offered to the system of Christian eschatology. And thus it has been incautiously accepted by many optimistic souls.

The prevalent, most popular, conception of the millennium, according to its proponents, is: that coincident with the binding and imprisonment of Satan, there will be a wonderful regeneration of the whole world, (varying largely according to their different views), under the unopposed reign of the Lord Jesus Christ; and, following out the literal interpretations, there will be not only universal peace, prosperity and long life with brotherly love among men, but even the wild animals will be so changed that "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; and their young ones shall lie down together; and the lion shall eat straw like the ox, etc." And that all this thousand years must precede the end of the world and the final judgment.

The pre-millennialists hold that the Christ must come first, and institute the millennium; while the post-millennialists hold that he will come at the end of the thousand years, as a grand climax,

ushering in the end of the world and final judgment.

It is not possible, in this brief article, to even outline all the differences between the post-millennialists and the pre-millennialists, much less the variant views within each side of their controversy. They are numerous and variant. The purpose, in this article, is to notice briefly a few of the doctrines of this ism, deemed most inconsistent with sane and well balanced interpretation of the Holy Scriptures.

It is surprising how big the theory that has been built upon so small and specious a foundation. There is not, in either one of the four gospels in all of them together, the slightest suggestion, nor the shadow of an intimation of the "millennium," as proclaimed by its advocates; nor, in the Acts of the Apostles; neither in any of the thirteen epistles of Paul; nor the one of James, nor the two of Peter, nor the one of Jude, nor, yet, even in the three of John, the writer of Revelation. It is in the book of Revelation only—that they find an intimation of such an idea; and only, in that most mysterious chapter of the mysterious book of prophecies, which no one understands, for the one reason that no great prophecy is comprehended by uninspired man until its fulfillment, and then only by the spiritually enlightened. But presumptuous men have tried to analyze and interpret the whole book.

No less than three great schools of "interpretation" besides many smaller ones, have at different times, tried to interpret and make plain the mysteries of this book. But their variant interpretations have only made confusion worse confounded, and failed to satisfy critical students of the Bible and history. When the doctors disagree the disciples are free; but many of the disciples do not know this, and are held in bondage to their specious theories.

The millennialists, interpreting the twentieth chapter of Revelation literally, (contrary to all rules) have invented a system of seven millenniums, following the chronology of the Irish archbishop Usher, embracing the entire age of man, from Adam's creation to the end of the world; the seventh to be a great Sabbath millennium which by way of distinction they call "The Millennium." All this is utterly at variance with the accepted revelations of science, which have demonstrated that prehistoric cities, and great empires, flourished upon earth, long before the time of Adam, according to Usher's chronology. Besides, the whole millennial theory is utterly unbiblical, a fanciful invention simply. It is what Webster calls an "Eisegesis," rather than an Exegesis.

The most egregious misinterpretation of this Scripture is the interpretation the pre-millennialists put upon the "first resurrection" in this connection, making it the resurrection of those only, who are dead in Christ, the righteous dead, whom Christ will raise at His pre-millennial coming, to reign with Him on earth a thousand years before the final resurrection of the unsaved and the great judgment day.

This interpretation is not only untenable in itself, but it is at variance with the positive teachings of other Scriptures. In itself it is utterly unreasonable. If such a resurrection should come to pass before the regeneration of the earth, or "the restoration of all things" to the original antediluvian condition, when there shall be no more sea, there would not be standing room for the people upon the one-fourth land surface of the earth; much less, the less than one fourth, which is at present really habitable. Then such a mixture of populations; the risen sons of God dwelling on a sin-cursed earth, with all the ungodly populations growing worse and worse and worse until the awful climax in the revelation of "the man of sin," and the end of the world! Is that the Paradise we are looking for? That would be a condition similar to or worse than, that before the Noachian Flood; and if their Arminian doctrine, of free agency and

apostasy, should then be practicable, it might be that the sons of God would be once more looking upon the daughters of men and, the last state would be worse than the first. But such a condition is not possible from a Biblical point of view.

The mistake which these Premillennialists make in this gross misinterpretation is not identifying the "first resurrection" with our Lord's most positive statement: "Verily, verily, I say unto you, the hour cometh, and NOW is, when the dead shall hear the voice of the Son of God; and they that hear shall live. It is the resurrection of the dormant soul from its spiritual inheritance from Adam. (John 5:25). "This is the first resurrection." "Blessed and holy is he that hath part in the first resurrection; over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with Him a thousand years. This is the high and glorious inheritance of every new-born. They are reigning with Him now, both, here on earth, and in the Paradise above. "The thousand years" is a hyperbolic expression of an indefinite period—a form of emphasis very common in the Bible. The two resurrections are placed in striking antithesis in John 5:25, and John 5:28, 29.

It is remarkable, with what zeal and misdirected ingenuity, the millennialists array irrelevant texts to the support of their theory. One is reminded of the frantic efforts of the Pedobaptists to find a Scriptural support for their Roman Catholic inheritance of pedobaptism, or as they call it, infant baptism. The outstanding instance of this, is, in their perversion of the phrase, "the dead in Christ shall rise first," which occurs in 1 Thes. 4:13-18. This is used in support of their wild theory of a resurrection exclusively of the righteous dead at the beginning of the millennium. But it is easy for any unbiased mind, of average intelligence, to see that the context shows plainly that priority here is not based upon reference to the dead, but to the living: "We that are alive, that are left unto the coming of the Lord, shall in no wise precede them (both saved and unsaved) that are fallen asleep." The dead in Christ shall rise and come with the Lord, then immediately we shall all be changed, and all called to the judgment both the saved and the unsaved.

But more especially is this Premillennial doctrine of the partial resurrection of the righteous dead, only, at variance with and in opposition to other plain and positive Scriptures: It is written: "And at that time thy people shall be delivered, every one that shall be found written in the book. And many (multitudes) of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12:1, 2.

The brief outline of the final judgment given by our Lord as recorded in Matt. 25:31-46, makes no allusion for a pre-millennial coming and partial resurrection. Compare also Matt. 13:47-50.

Martha, the sister of Lazarus, knew nothing of a resurrection before the last day. John 11:24.

The great apostle Paul preached but the one general "resurrection both of the just and the unjust" Acts 24:15.

There will be no Second Coming of the Christ "until the times of the restoration of all things." Acts 3:20, 21.

There will be one universal, simultaneous appearance of all before the judgment-seat of Christ. 2 Cor. 5:10.

There is not a line in the whole Bible that taken with a well balanced interpretation of other Scriptures, will justify, or even excuse the inference of the "millennium." It is an invention of some of the so-called "Fathers" who lived some time after the Apostles had all passed away. Like Christmas and Easter, and Purgatory it is another Romish invention or importation, and it has gotten a strong hold on many people.

Some have even suggested that the acceptance of this doctrine be made a condition of church fellowship! And a sect, of mushroom growth, has been instituted upon the idea of a "millennial

dawn—," whatever, that unscriptural phrase may mean! While another insignificant, but widely scattered sect has gone farther, and re-instituted among themselves the Jewish Sabbath, on the supposed ground that it was the original seventh day as given to Adam and observed by him and all his descendants down through the thousands of years until the writing of the Ten Commandments on Mount Sinai—a supposition as groundless as that Jesus was born on the so-called Christmas Day, or that we have the correct year in our common era as dating from the birth of our Lord Jesus Christ.

Some of these things may be harmless enough, if taken at their real value, but it is unfortunate, when through ignorance and superstition the people are led to adopt these Romish inventions, in their creed, and to offer them as part of their religious service to Him who condemned the traditions of men as tending to nullify the commandments of God. And, it is worse than unfortunate, when these deluded sectarians affect, or propose, non-fellowship for those who refuse to follow them—but prefer to stand by the fundamentals of the faith once for all delivered to the Saints.

But it may be asked: What is the meaning of the binding and imprisonment of Satan in Rev. 20:2, 3? In answer: It is not yet known what the meaning is. It may be, that time of restraint, referred to in 2 Thess. 2:7, 8, when the falling away, shall reach its high tide and climax; or, it may be the time, now near at hand, when the nations of the world shall no longer tolerate idolatry as a national religion,—a condition which it appears must precede the revelation of the "man of sin" or the antichrist.

Again, it may be asked: How are we to explain all the Messianic prophecies of the Old Testament reference to the latter days? In answer to this question; we have only to remember that all these prophecies were addressed to the Jews, and we do not inherit them "until the times of the Gentiles be fulfilled," when the Jews shall turn again to the Lord, and the true Israel,—all who have the circumcision of the heart,—both the Jew and Gentile, the unified Church of Christ, shall then inherit all the glorious things prophesied of the Zion of God.

The glorious things prophesied in the Old Testament are very improperly applied to an imaginary millennium. They belong to Zion, the Church and Stronghold of God, in which the Jews have the right of primogeniture. These prophecies describe the Triumphant Era of the Church of Christ only,—and not a millennial condition of the whole world. The world will continue to grow worse and worse. In the triumph of the church of Christ, we shall witness, under the missionary progress of the gospel, (as it is now spreading in rising tides over the whole earth,) the downfall of idolatry, polygamy, slavery, feudalism, international war, and all other great institutions of Satan, by which he has deceived the nations; but perverse, unregenerate men will be more and more rebellious,—growing worse and under a powerful but desperate human leadership—until the culmination is reached in the appearance of antichrist, or "the man of sin," and the final tribulation shall arise and swell until the ending in the Second Coming of the Christ. Matt. 24:21-31., 2 Thess. 2:8-12.

There are five great signs that shall precede the Second Coming of our Lord, viz.

1. The Spreading of the Gospel over the whole world. Matt. 24:14.
2. The Great Falling away to the Man of Sin or Anti-Christ. Matt. 24:12; 2 Thess. 2:1-12.
3. The "Restoration of all Things." Acts. 3:21; Luke 21:24; 1 Cor. 15:25; Acts 1:6, 7; Rom. 11:25, 26;
4. The Latter Tribulations. Matt. 24:29; Luke 21:21-28; 2 Tim. 3:1-5.
5. The "sign" of The Son of Man, in the clouds, immediately preceding His Coming. Matt. 24:30, of verse 27, and Luke 17:23.

The first three, of these, are now in process of rapid development, towards their complete fulfillment. The fourth is impending, as the final

outcome of the proposed League of Nations, or, whatever may yet be substituted for, such a conglomeration of variant, antagonistic and inflammable combustibles, of religion, politics and the covetous lusts of unregenerate humanity. The fifth will be manifested in the high tide, or, the climax of the fourth. 2 Thess. 2:8.

But none of these signs is involved in, nor in any way related to, a "millennium."

While the millennialists are divided and debating among themselves the whether, it is pre- or, post-millennialism, and often doing violence to the Holy Scriptures by pressing into their support many irrelevant texts, it is worthy of note that the great majority of intelligent believers do not accept either side of their invented theory,—finding in it no present soul-food, nor solid comfort.

It is putting it mildly to say that the great majority of our most scholarly and sanely balanced theologians do not subscribe to the millennial theories,—neither one side for the other,—because they are not consistent with a proper digest of Holy Scriptures on the Second Coming of our Lord. In evidence of this the published testimony of two representative theologians of the highest standing is given herewith. The list could be increased indefinitely.

The first one is from the pen of the venerable Dr. Alvah S. Hobart, for twenty years Professor in the theological seminary, teaching the "Interpretation of the New Testament Scriptures." These extracts are from a communication published in the Watchman-Examiner May 12: 1921 on Page (597):

"I did not teach either pre- or post-millennialism. It is a subject that has divided the Christian world for twenty centuries. Whole libraries have been written on both sides."—"But while I say this, I would have been ashamed of myself if I had allowed students to be in doubt as to my personal belief on the matter if I had one. But I have not and never expect to have. Of the return of Jesus to the world at some time and in some glorious way no man who accepts the New Testament can doubt. But when that is coupled with the question of a "millennium" quite another element is introduced, having no vital connection. For myself I am content to do as Jesus and Paul and Peter and John all did—let the millennium be an unmentioned subject. The only passage about it is wholly vague and impossible to my mind. Personally I am a "no-millennialist" if I must be classified."

The next one is from the pen of Dr. E. Y. Mullins President of the Southern Baptist Convention and also President of the Southern Baptist Theological Seminary; first published in the Religious Herald, early in the year 1921 and copied in other papers. His communication is somewhat lengthy and comprehensive. Only a brief extract is given here:

"What conclusions, then, are we to draw from all that has been said? Which view is right, according to the Scriptures? My answer is, that we do not know. Our brethren attempt the impossible when they try to make out a complete program. You can arrange the Scriptures so they will spell one view, or you can arrange them so they will spell the other view. All depends on what you have in mind when you come to the Scriptures. If I have a pint measure of beans and empty them on the table and let them fall as they will, they will not spell anything. But if I wish, I can so arrange them by picking some and displacing others that the beans will spell "premillennialism." Or I can select and arrange another way and they will spell "post-millennialism." It is even so with the Scriptures. You can arrange them either way in a very plausible manner. God did not see fit to give us teaching which clears up all the mysteries of the future. But if men come to the Scriptures with a program in their minds, they can so manipulate them as to make them spell the program they want. Now, if it is possible to spell out two programs entirely different, it is clear to me that God did not mean for us to know the future; and it is better for us that we do not know. The little verse is right:

"So I go on not knowing:

I would not if I might.

I'd rather walk with Him by faith

Than walk alone by sight.

I'd rather go with God in the dark

Than go alone in the light."

The Spirit-born soul need not be disturbed by any doubtful questions of the future. We have the following unequivocal assurances from the infallible Word of God:

1. The Kingdom of Heaven,—that Spiritual Covenant Relation between the Heavenly King and His saintly subjects individually, which was prophesied by Daniel, and was set up in the days of the Roman Emperors, by our Lord Jesus Christ—is an everlasting condition, possessed by the saints, divinely preserved and destined for the destruction of all other kingdoms; and is the inalienable inheritance of the saints. Dan. 2:44; 7:18, 22; Luke 12:32; Matt. 6:33.

2. The Church of Christ— that covenant relation between our Lord Jesus Christ and His people collectively, instituted concurrently with His Kingdom is an eternal, irresistible, militant power: First: As one great all-comprehending Body of Christ, moving in concert under His personal direction through the Holy Spirit, and Divine Providence, against many adverse influences; and Secondly, as a Congregation of Baptized Believers, the militant unit and local representative of His Body and Bride, the New Testament Church and exclusive Court of Christian Discipline,— is predestined through great tribulations to a triumphant era and finally through a great climax of warfare to an everlasting victory and an eternal weight of glory with Christ. Matt. 16:18, 19; 15:20; Acts 15:4, 22; Eph. 3:21; Is. 2, 4:2-6; Micah 4:1-5; Matt. 24:12; 2 Tim. 3:1-5; Rom. 8:17; 2 Cor. 4:17.

3. In the meantime, our Lord is at the right hand of the Father, with all power in His hands, where the co-operation of the restful saints—in Paradise above, and the militant saints of His Church on earth. He is reigning now (so that all things are working together for good to His people, Rom. 8:28; and He will continue so to reign until His enemies are all beneath His feet, and until every jot and tittle of His Word is fulfilled up to the appointed time,—and then will occur His glorious Second Coming without sin unto Salvation. Mark 16:19; Matt. 28:18; Luke 24:50; Matt. 22:44; Acts 2:34, 35; 3:20, 21; 1:6-8.

"Let not your heart be troubled: Ye believe in God, believe also in Me. In My father's House are many mansions: If it were not so, I would have told you; For I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto Myself; that where I am there ye may be also. And whither I go ye know the way."

John 14:1-4.

Walter E. Tynes.

3820 Commerce Ave.
Houston, Texas.

FIFTH DISTRICT

We have made an honest effort to get every Missionary Baptist to do his duty. Had four great services yesterday. The pastors are full of hope, urging their people to continue.

Brother J. N. Miller, pastor of Lumberton, enabled his people recently to come off the State Board, also to build an up to date Sunday School Annex. His Sunday School and church are both growing and they will round up their 75 Million Campaign later.

Hattiesburg will send in to the 75 Million Campaign about \$13,000. The Immanuel church, under the splendid leadership of Brother W. S. Allen leads. They met their quota with great joy in their hearts. I am happy because I was in its organization, pastor for eight years and married a girl from its membership. This church has made an impression in its Mission work on the Student body that is world wide.

A. L. O'Brian.

MISSISSIPPI WOMAN'S MISSIONARY UNION

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 W. M. U. Vice-President—Mrs. A. J. Aven, Clinton.
 Recording Secretary—Mrs. P. I. Lipsey, Clinton.
 Young Peoples' Leader—Miss Fannie Traylor, Jackson.
 College Correspondent—Mrs. D. M. Nelson, Clinton.
 Training School Trustee—Mrs. J. L. Johnson, Hattiesburg.
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 Personal Service Leader—Mrs. Henry F. Broach, Meridian.
 Stewardship Leader—Mrs. R. B. Gunter, Jackson.
 Corresponding Secretary—Miss M. M. Lackey, Jackson.
 White Cross Worker—Mrs. Henry F. Broach, Meridian.
 Treasurer—Miss M. M. Lackey, Jackson.
 Editor W. M. U. Paper—Miss M. M. Lackey, Jackson.

OTHER MEMBERS, EXECUTIVE BOARD

1st District—Mrs. L. Covington, Hazlehurst.
 2nd District—Mrs. L. Martin, Indianola.
 3rd District—Mrs. M. B. Jones, Baldwin.
 4th District—Mrs. L. Carpenter, Starkville.
 5th District—Mrs. J. Pack, Laurel.
 6th District—Mrs. A. Taylor, Brookhaven.

can do all things through Christ which strengtheneth me.

W. M. U. INSTITUTES: Do you want a W. M. U. Institute in your church this summer? If so please notify us, stating what time will best suit you. We hope to have two Field workers for these Institutes. Several calls have come already but we should be so pleased to have one held in each association.

The minutes of our State Meeting in Water Valley will be in the hands of the printers in a very few days. Copies will be sent out to each society, and we trust each society will use this minute in having a little convention right at home.

In making this suggestion we think Societies should bear in mind that programs used at our State meeting, also at the Southern Baptist Convention W. M. U. will be most helpful in making out local programs.

MADISON COUNTY W. M. U. RALLY

The Baptist Madison County W. M. U. Association held its Rally April 28th in Canton.

The day dawned not only cloudy, but rainy, a continuation of the downpour of the night previous.

However a good representation from Flora came and one faithful member from Madison, so the Superintendent called the meeting to order and proceeded with business. All were so glad to welcome Mrs. R. L. Bunyard into our midst. She is Vice-President of this District and will be a great help in every way to this, her old home county.

Miss Traylor was also with us and her talks were instructive and inspiring as usual.

The reports were good and all felt encouraged over the work of the past months.

Everything went along smoothly until Mrs. L. H. Yarbrough, our Superintendent, tendered her resignation then real distress was depicted on all faces. She is moving to another part of the State so her resignation had to be accepted. We gave her up with sorrow but know that in her new home she will be the same faithful, tireless worker for her Master that she has been here. A ringing vote of thanks was given her.

Miss Lucy Cox was unanimously elected Superintendent and we feel sure that the choice was a wise one.

Secretary.

THE SHORTER BIBLE

Permit me to call the attention of all evangelists and Christians to some important facts about The

Shorter Bible, which has now been issued in two volumes, so as to include both the Old and New Testaments. The editor-in-chief is Dr. Charles Foster Kent, who is well known as a leader among liberalistic theologians and Biblical critics. He practically accepts the premises of the Graf-Wellhausen-Driver school and hence cuts the Bible to pieces, believing what suits him and rejecting what does not suit him. The Shorter Bible, though written in an attractive style (and all the more dangerous on that account), is based throughout on the unproved assumptions of the liberalistic Biblical criticism. Many of the historical parts of the Bible are treated as if they were mere poetry and human tradition, many parts are transposed to fit the author's theories, and many vital sections are entirely omitted, as if they were of little worth. All of Dr. Kent's many books are of the rationalistic type.

On the title pages of these two volumes you will find the names of Frederick Harris, a prominent secretary of the Young Men's Christian Association, and Ethel Cutler, who holds a high position in the Young Women's Christian Association. They are announced (see title pages) as "collaborators" with Dr. Kent in this work of mutilation of the Bible. This means that they share his liberalistic views. They will be judged by the company they keep. Thus they compromise themselves and the organizations they represent. Evangelical people ought to know these facts. Since many of them support these Associations, ought they not to enter a vigorous protest? Do they want to continue to help institutions that lend aid and encouragement to liberalism, which undermines the very faith they cherish most dearly? Furthermore, ought not the officials of the Associations to look into this matter and call their secretaries to account?

L. S. KEYSER.

IMPORTANT

The thirty-fourth annual meeting of the Woman's Missionary Union, auxiliary to the Southern Baptist Convention, will be held in Jacksonville, Fla., May 17-22. I am calling special attention to the following data concerning the registration of delegates and visitors. Will all women who expect to go to Jacksonville read this notice sent out from Headquarters, and then help the Vice-President or her substitute, by conforming to these suggestions. I am very anxious that Mississippi shall have her full number of representatives, and I believe we will, if you will help me. If you were elected a delegate at our recent meeting in Water Valley, please send me your name at once, so I may have all delegates cards filled out, ready for distribution as soon as you have registered when you reach Jacksonville.

Sincerely, Mrs. A. J. Aven
 W. M. U. Vice Pres. for Miss.

SEMINARY COMMENCEMENT

The Southern Baptist Theological Seminary has closed its greatest year. The enrollment reached 416 men—about seventy more than in any previous session. Including Training School students and wives of married students, there were about seven hundred students doing classroom work in the Seminary.

On Sunday evening, April 30th, we assembled in the 22nd & Walnut Street Baptist Church for the Baccalaureate sermon. Rev. M. E. Dodd, of Shreveport, La., was the preacher. The church auditorium was filled early, and many more came but were unable to get in. The speaker had formerly been pastor of that church, and of course his many friends were eager to hear him again.

Dr. Dodd spoke on "Prayer." It was a wonderful sermon. The discussion of the prayers of Jesus and Paul was rich and suggestive. The speaker insisted that public prayers should be short and private prayers should be long, and that naturally and logically this was so. However, unfortunately, some people reverse the order. The writer

overheard a group of students discussing the sermon on Monday morning. Finally, one said, "Well fellows, we have learned the secret of Dr. Dodd's success." On this,—that he is a man of prayer,—they all agreed. This, I think, is the highest compliment possible to pay to any sermon or any preacher.

On Monday morning we assembled in Norton Hall Chapel for the Missionary Address. A great treat awaited us. Rev. Dr. Livingston Johnson, was at his best. Our hearts were stirred as we listened to his personal experiences as a home missionary and later as a State Secretary. His beautiful tribute to his wife, who was his stay and inspirer in those early trying years, greatly moved the audience.

Dr. Johnson in a most practical and masterly way discussed State Missions, Home Missions, and Foreign Missions. In this we got a glimpse of the speaker's broad vision and the task to which he very early consecrated his life. He paid a tribute to the Seminary when he said, "The Southern Baptist Theological Seminary is the greatest single missionary asset that we have. I have known many graduates of this Seminary, and I thank God I have never found one anti-missionary."

Tuesday morning we assembled again in Norton Hall Chapel for the Alumni address, which was delivered by Rev. C. W. Daniel, D. D., of Atlanta. It seemed to those present that only Dr. Daniel could have so beautifully and frankly pictured Seminary life. The speaker reminded us of lessons he learned while in the Seminary, such as loyalty, mastery, accuracy. In this he stirred us that we too might be more loyal sons of our alma mater. Dr. Daniel spoke in a very happy vein about the "contribution" he made to the Seminary by permitting the young professors to practice on him, adding that there was still a like contribution to be made because of the many young professors.

The Seminary is rightly proud of Dr. Daniel, a man of consecration and conviction, a thinker and an orator. His closing words were not only a summary of his address, but a frank and full confession of the place the Seminary has in his life. He said: "The time may come when we must have other Seminaries; I know not, but this I know, the Southern Baptist Theological Seminary at Louisville shall remain first in my heart's love."

Tuesday evening the commencement proper was held in the Fourth Avenue Baptist Church. The large auditorium was filled to its utmost capacity. As is the custom, three of the graduates of the Th. M. class were chosen to speak. Rev. F. C. Criminger, Missouri; Rev. B. H. Duncan, Kentucky; and Rev. O. M. Seigler, Georgia, were the speakers. Their addresses were thoughtful and well directed. All agreed that these three addresses were the best we had heard at commencement in years.

Then came the happy hour to eighty-seven men when President Mullins delivered to them their "hard-earned" diplomas. President Mullins commented on the large number in the graduating class, reminding us that the Th. M. class, numbering forty-three, was nearly twice as large as any previous class in the history of the Seminary. After the delivery of the diplomas, all was in readiness for the final treat,—the President's address. And what a treat it was! (It seems to us that only our President can do it).

Dr. Mullins outlined to the students the one road to success. "Three branches," he said, "must be mastered,—your body, your mind, your spirit." After this matchless and inspiring address, we sang the Seminary hymn, and went out thanking God for the opportunities for work and service our God has given us, and with a renewed determination to more fully yield ourselves to Him.

H. C. Wyman.

The Methodist Conference at Hot Springs defeated an effort to change their law so as to allow the congregation to elect stewards and Sunday School superintendents. The effort to change was made on the ground that the people wanted a share in the control of their churches.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve"

HANCOCK COUNTY BAPTIST SUNDAY SCHOOL AND B. Y. P. U. CONVENTION Met at Logtown Baptist Church, Logtown, Miss., April 30, 1922, Sunday A. M.

Meeting opened with music by Logtown S. S.

Devotional service conducted by Rev. A. H. Miller, of Gainesville, Miss. Sunday School.

Welcome address by C. W. Fountain, Supt. of Logtown Sunday School.

Response to welcome address by S. F. O'Neal of Bay St. Louis S. S.

The Convention with organization by electing the following officers:—

C. W. Fountain Chairman
S. F. O'Neal Vice Chairman
Mrs. J. E. Baker Secretary

After election of officers, Bro. C. W. Fountain took charge of the meeting and conducted the program as follows:—

Report of Sunday School—Bro. W. W. Stockstill of Bay St. Louis S. S., appointed reading clerk, read reports for the following Sunday Schools:

Bay St. Louis, Gainesville and Logtown. Napoleon and Westonla, represented without reports.

Duet sung by Logtown Sunday School.

Splendid and forceful lectures delivered by the following speakers:

"S. S. Organization," by F. A. Wright of Bay St. Louis, Miss.

"Need of Trained Teachers," by W. W. Stockstill, of Bay St. Louis.

Address by C. E. Williams, of Mt. Olive, Miss., our State Worker, who lectured on the work in general, answered questions and instructed where most needed, dwelling in his speech mostly upon the Seventy-Five Million Campaign.

Quartette sung by Bay St. Louis S. S., after which intermission for noon-hour lunch was allowed. Lunch being served on the S. S. grounds, under the trees, was enjoyed immensely by all who remained to partake of it, including our distinguished and very welcome visitors. A goodly supply of delicious prepared food adorned the table and at the close of the feast there remained plenty almost even to the extent of the "seven baskets full" that was gathered from the remains of that feast in the wilderness where bread and fishes were broken and served by our Master's hands, thousands of years ago.

At 1:30 P. M. the meeting continued the program:

B. Y. P. U. reports.

"B. Y. P. U. organization," by Prof. J. S. Kelly, principal of Logtown High School.

"Relation of S. S. and B. Y. P. U. to Church," by Rev. W. A. Murray, pastor Logtown and Bay St. Louis churches.

"Round Table" discussion of S. S. and B. Y. P. U. work.

On motion and second it was decided that we have a S. S. Normal to be held this summer and a committee of five were appointed to arrange time and place at their earliest convenience. The committee appointed:

Bro. Love, Kiln, Miss.

Bro. L. L. Lee, Union S. S., Caesar, Miss.

Rev. A. H. Miller, Gainesville, Miss.

Bro. F. A. Wright, Bay St. Louis, Miss.

Bro. C. G. Bilbo, Logtown, Miss.

Bro. F. A. Wright being appointed chairman for same.

On motion and second the time and place for the next Convention was referred to the same committee appointed for the S. S. Normal.

On motion and second the meeting adjourned.

Signed

C. W. Fountain,
Chairman.

Mrs. J. E. Baker,
Sec'y.

OUR 1921 RECORD

61 Unions reached the A-1 Standard during the year.

3 Unions were 100 per cent at least one quarter in attendance.

21 Unions were 100 per cent in Bible Readings for at least one quarter.

4 Unions were 100 per cent in Study Course.

30 Unions were 100 per cent in giving for at least one quarter.

2040 BYPU Awards were given during the year.

Amory Elects BYPU Director and BYPU Deacons

The Amory church has taken a forward step in BYPUdom by electing Mrs. W. R. Farrow as BYPU director, and Bro. W. E. Lea as BYPU Deacon. This is new to some of us, but the churches with a vision are doing this for they realize the value of training their young members and so the Director to have general supervision of all BYPU work in the church and one deacon set aside to represent the BYPU work in the business meeting of the church, means that the BYPU work in that church becomes a department organized to function. We congratulate the young people of Amory church in the choice the church made selecting the deacon and director.

Mr. J. J. Jones, one of Monroe County's most enthusiastic BYPU workers has been elected leader of the Junior BYPU of the Amory church. Mr. Smith who was their leader has given up the work for an enlarged service as Supt. of the Sunday School. Mr. Jones will make a successful leader.

Mt. Ora Jones Co. Re-organizes

Mr. Horace Headrick and some others from Laurel went to Mt. Ora church a few Sunday's ago and helped in re-organizing the BYPU there. This union had gone into winter quarters, but as soon as the sun began to shine they came out of their quarters and warmed up a bit and the re-organization is the result. Mr. Bennie Norton was elected president and we believe the union will not go into winter quarters again, but will just keep on keeping on. They hope to have a Study Course soon.

Tate Street Church, Corinth

Bro. C. C. Weaver pastor of the Tate St. Church of Corinth reports the organization of two BYPU's, one in the Tate Street Church and one in Cane Creek Church. Bro. Weaver reports a good beginning, and looks forward to having one of the best BYPU's in each of these churches.

A Wanderer Returned

We are glad to welcome Mrs. B. F. Moreland back to the state. Mrs. Moreland was a few years ago the Jr. Leader of the 41st Ave. Church of Meridian. She moved to Louisiana, but is back with us now and is making her home near Meehan Jct. She has gone right to work with the BYPU there, and is teaching them one of the BYPU Study Course Books. We were glad to have her with us in the Meridian Training School two weeks ago.

MERIDIAN CITY TRAINING SCHOOL

During the week April 23-28 The City BYPU of Meridian had their Annual Training School. There are eight Baptist Churches in Meridian and every one of the eight co-operated in the school, and besides these there were several churches from Lauderdale represented almost every night. There was an average attendance of about 190, which was splendid considering the many things that were in progress during the week that called for the time of many of those who otherwise would have been in the school. Besides the State Sec'y. we had Miss Morgan of Aberdeen, Mr. Oscar Yarbrough of the 15th Ave. Church, Meridian, and Brother Honeycutt pastor of 41st Avenue Church, Meridian on the faculty. These four classes had just one forty-five minute teaching period each evening, the other time being given to lunch, social, demonstrations, inspirational talks and pep. Every body agreed that it was a wonderful training School and we look forward to next year when we will have an enrollment of 350.

SCOOPA—ENONDALE

A few months ago there came to us from Mobile, Ala., a thorough going BYPUer, in the person of Miss Ysabelle Emmons. Miss Emmons is employed by the M. & O. R. R. and has headquarters at Enondale, and since she has been in that part of the state she has visited almost every church in that and other adjoining counties in the interest of BYPU. Her report of the work has been very interesting and portrays the zeal and earnestness of one who has really caught a vision of BYPU work. Miss Emmons has been instrumental in perfecting several organizations and the last was a Junior Union at Scooba. Because there seemed to be no available leader for the union, she in making the trip to Scooba every Sunday to act as the Leader, and we know that such interest will result in a wonderful blessing to that church. She gives the names of the officers elected in this Junior Union and we give them herewith.

President, Clifton Locke; Vice-pres Helen Reed; Sec'y. Howard Charlton; Cor. Sec'y. William Johnson; Treasurer, Robert Stewart, Choris-

ter; Hazel Byrd; Librarian, James Johnson, Pianist, Edna Furr; Group Captains, Ida Bert Quinsley and Pansy Furr.

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LEAKESVILLE

We have just closed our annual revival here. Dr. L. G. Gates of the First Church at Laurel conducted the services.

The results were in every way pleasing. The church is greatly strengthened and revived. Many souls were born into the Kingdom. There were twenty-two additions, four by letter, and eighteen for baptism. Advances are being made all along the line.

Too much cannot be said for Bro. Gates, for his unwavering devotion to Christ and His Cause; his ability as a preacher; his untrifling efforts, together with his deep passion for lost souls, make him one of our greatest men and one of God's most humble sons. If there has ever been a successful combination of pastor and evangelist, he is that pastor-evangelist.

Again we ask the prayers of all the brethren.

Yours fraternally in His work,

L. B. GOLDEN, Pastor.

April 16th was a fine day at Macedonia. It was a regular Missionary Day. The pastor preached a missionary sermon in the evening, and afterwards took collection for missionary work, the Sunday School contributing their collection. The BYPU put on missionary program which was very nice.

We hope to do more in the future for the missionary work and be able to help send more workers to the Home and Foreign Fields.

Best wishes,

ETTA WILLIAMS, Cor. Sec'y.



T. J. Hewitt, Summit, Mississippi, R. F. D. No. 2, who died on the day of his Golden Wedding Anniversary. His last request was and he made provision for his Twenty-Five Million Campaign pledge of \$1,000.00 to be paid in full. His eight grown sons acted as pall-bearers at his funeral.

DIED ON GOLDEN WEDDING DAY

Mr. T. J. Hewitt, a prominent and prosperous farmer of Amite County, died Tuesday, April 25th, 1922, at his home about ten miles west of McComb, after a long illness. A coincidence of the sad ending was that he died on his golden wedding day, at the age of 71 years.

He is survived by his wife, Mrs. Emily J. Hewitt; one daughter, Mrs. W. M. Burris, and eight sons, Rev. W. A. Hewitt, Pastor of the First Baptist Church, Jackson, Mississippi; Dr. T. E. Hewitt, B. E. Hewitt, B. E. Hewitt and H. H. Hewitt of Summit, Mississippi; Dr. J. H. Hewitt, Smithdale, Mississippi; Judge F. D. Hewitt and Dr. B. J. Hewitt of McComb, Mississippi, together with a host of grandchildren and great grandchildren.

For more than fifty years he was one of the leading citizens of Amite County, prominent in social, political and church affairs, at one time being treasurer of the Miss. Baptist Association. The funeral was held Wednesday morning at Mars Hill Church, preached by Rev. E. Gardner, assisted by Rev. J. W. Mayfield, J. H. Kane and J. Chapman.

REV. JULIUS S. BERRY.

As the clock was striking two on the afternoon of May 4th the soul of Julius S. Berry threw aside its earthly garment and passed over into the land of the living. If hearts were made sad by his departure, they were sweetened by the memory of his fine Christian character. The end came quietly, following a stroke of paralysis several days before. Although nearly seventy-eight years old he lived a vigorous life up until the last illness; he worked a garden that was the envy of his neighbors; he was active in the work of his church; he labored hard at the details toward getting a car for the orphanage only a few months prior to his death. His going leaves a great empty place in the First Baptist Church in Tupelo, which can never be filled.

Brother Berry was a man strong in prayer. Those fervent prayers stirred

hearts, and drew many close to the Throne of Grace. His voice would quiver with intensity of feeling while in the communion with the Master, and become very tender with the sweetness and sympathy of his soul. His prayers revealed a man who had the companionship of God.

A visiting minister sitting beside the pastor in the pulpit one Sunday remarked to him: "Look at Brother Berry. He has the face of a saint." That face did look as if it might have just stepped from a stained glass window, or some great painting, above the robes of an apostle. It was a face both strong and tender, that could shine with the brightness of a spiritual exaltation, and made one think of Moses and Stephen, those men who saw God.

The doctrines of grace were dear to him. It was the heart of his religious life. He had little sympathy with theological speculation, but his soul rested upon the secure foundation of a great experience in grace. He saw in life the handiwork of God rather than the achievements of men. I am not this generally true of men who know God through a vital communion in prayer?

Children were dear to his heart. He never forgot the orphans. The Sunday school of which he was a member gives fourth Sunday offerings to the Orphanage, and he was always on hand early those days to see that everyone was reminded of that fact. One of the delights of his life was in getting cars filled with supplies for the orphans. He went throughout Northeast Mississippi in country and towns, and many who had a cold and unresponsive heart for the Kingdom's Enterprises responded to his appeals for the orphan children.

The sunset of his life was golden in the joy of his children. He never knew the acid sorrow of disappointed parenthood. He lives today in the influence of those several children, all active and consecrated Christians. The five sons are all educated, successful in their business and professions, all men of splendid Christian character, each a leader in the work of some church, among them deacons, a woman of beautiful Christian life, is a member of the faculty of Blue Mountain College.

The funeral service at Baldwin was impressive in its simplicity. Rev. J. A. Rogers, Rev. A. J. Dickinson, and Dr. G. M. Savage, of Jackson, Tenn., having charge. The remarks of Dr. Savage will be long remembered by those who heard him. How he did visualize a life and personality, and bring close the realities of heaven! The word picture of Brother Berry and Dr. Gambrell meeting in heaven and talking over the things that concerned them most—Christ and His cause—was a gem. The service closed at the church with several testimonies, men rising from several parts of the building to tell of his goodness as relating to their observation and experience. Standing by the bank of flowers that covered the resting place of him and her whom he joined, Dr. J. B. Buchanan made a touching prayer, and the crowd turned homeward conscious that there rested one who lived and walked with God.

A. J. Dickinson.

Tupelo, Miss.

Vocational Training

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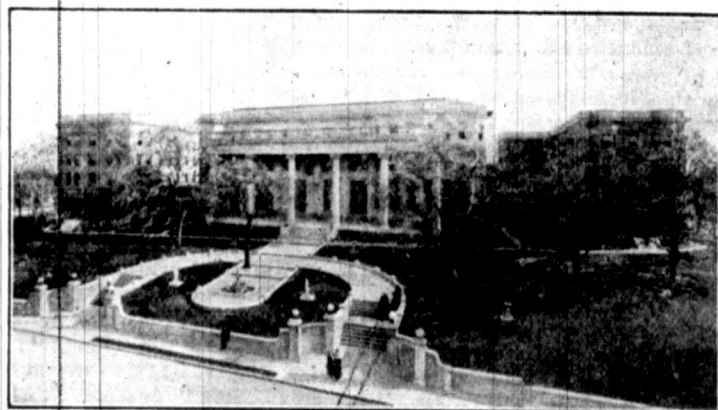
Sunday School and B. Y. P. U. Workers

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OF

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50TH ANNUAL SESSION OF BLUE MOUNTAIN COLLEGE

Opens September 12, 1922.

We already have a large number of room engagements on hand. Others are coming in almost daily. We expect to open next session with all dormitories newly renovated, a big new concrete swimming pool ready for use, all rooms convenient to nearby bathroom, a number of rooms with private bath and a larger number with combination bath-rooms.

A faculty of unusual strength and competence will be in charge.

Write for catalog or send \$10.00 to engage room.

Remember our ten weeks summer term which enables students to finish a full four year course in three years.

W. T. LOWREY, LL. D. President, Blue Mountain, Miss.

THE POWER AND GLORY OF GOD AND THE POWER AND DECEITFULNESS OF THE DEVIL.

We find in the Book of Leviticus that when Moses got the tabernacle completed, the priest consecrated and the offerings were made by the priest, first for himself, and then for the people, and all the congregation drew near and stood before the Lord; that, that was the day when the Glory of the Lord should appear unto them.

They slew the animals for the sin offering, and the burnt offering; and the blood was sprinkled on the horns of the altar, and poured out at the bottom of the altar, the atonement was made for the priest and all the people; and Aaron lifted up his hands toward the people and blessed them, and came down from offering the sin offering, and the burnt offering, and peace offering; and Moses and Aaron went into the tabernacle of the congregation and came out, and blessed the people, and the Glory of the Lord appeared unto all the people, and there came a fire out from before the Lord and consumed upon the altar the burnt offering and the fat; which when all the people saw they shouted, and fell on their faces.

Let's pause here for a moment. What a glorious scene! The tabernacle in all its beauty (read the description of it) the priest consecrated by seven days preparation; the Lord has been obeyed; the people now all gathered together to see the Glory of God; everything working in harmony then the Glory of God shines. He makes the fire consume the offering, unkindled by man; the people shout. Could you blame them? It was shouting time; they fell on their faces before the Glory of God. What a glorious scene! The type pointing forward to the real and true sacrifice.

God looked down through the future years, when all would be reconciled to Him, and it is all so glorious. Then something happened; there was another power, an unseen power, limited only by the power of God, that had witnessed this scene of glory. His wrath was kindled. He remembered the words which he heard so many years before: "The seed of the woman shall bruise thy head," and there he saw the mercy of God so bountifully displayed and the Glory of God. He heard the shout of the people, he saw them fall on their faces in reverence to God. It was too much for him; so he got busy. Possibly I am

drawing too much on my imagination. But if you will compare his crafty work in the Garden of Eden with that he was then about to do, surely you cannot doubt my imagination being true. What was the real temptation of Eve? Self exultation, false pride, selfish ambition, and self reliance. The temptation of Cain was the same: He brought the fruits of his own labor. Well what happened to mar the beauty of this holy scene?

Nadab and Abihu the sons of Aaron took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not, and there went out fire from the Lord and devoured them, and they died before the Lord. Why sacred history is silent at this part of the Bible about the deceitful works of the devil we do not know. But could any one doubt, that he was there in the two sons of Aaron, to mar that glorious scene. One could not wonder at the swift judgment of God. Such brazen impudence, to approach this Holy place, as it was when he approached the Holy garden of Eden and to even present himself before the throne of God to accuse the brethren. And then we find him when the church was in its infancy when all was going well, when all the believers were consecrated, and praising God, when they had all things common, even selling "all" they had and laying the prices of it at the apostle's feet. It was too much for him again so he tempted Ananias and Sapphira to lie to the Holy Spirit, and the swift judgment of God was passed upon them.

What was it so wicked that Nadab and Abihu did? They failed to give God the Glory. They polluted the Holy place, the censer, and incense. How? By self exultation, false pride, selfish ambition, and self righteousness. The very thing that happens every time man tries to help God out in His work. Look around us today. Do we see anything to remind us of these things? Not so long ago I heard a man say (and I must say too, that he is a first class citizen, a church member, and very attentive to his church work). "I'm a Methodist, but my wife is a Baptist. But it doesn't make any difference what church we belong to, it all depends on the 'way' we live". "Self-righteousness." Oh! How busy the devil is in his scheme of self-righteousness. If people could

just open their eyes, and see the Devil unmasked, they would be surprised. They would not have to go to the gambling dens, saloons, horse-races, theaters, and houses of ill-fame to find him. Alas! he is not needed there. Those people are sinners and they know it. But in the pulpits in the amen corner, in the church choirs is where he shines. And that is where he is practicing his deceit. The wickedness of self-righteousness is the wickedest wickedness of all wickedness. You may wonder why. I'll tell you why. A self-deceived man poses as a gospel preacher. When it comes to morals, he is above reproach. He goes around with a sanctimonious face. He prays long and loud, and with great swelling words. People look on him and say "What a good man." They almost covet his gentle character, his polite manner. He gives a tenth of all he makes to the church. He reads his Bible, and always carries it under his arm. He really expects people to reverence him. He feels exalted when they call him reverend, or Doctor of Divinity. He will even tell people that they are sinners and Christ is their Saviour; "But", (he will say and then you may look out when they say 'but' for you may know what they are about to say) "you poor sinners must turn from your sins, you must live right, you must be honest, you must not cheat or defraud if you want Christ to love you. Because (he will say) Christ does not save you in your sins, but from your sins, and Christ will save you day by day by keeping you from sin." What damnableness heresy! Where was it born? In the Garden of Eden. Who is its father? The Devil, taking away the glory of God, trying to help Him out in the Salvation that He has so completely wrought out for us, and gives it to us by Grace, through faith in His Son. Then they exalt self and go to work to help Him out. Oh! the deceitfulness of the Devil. There never was a time when the plain truth was needed so much as now. That salvation is all in Christ and the only condition required of us is simple child-like trust in the Son of God who has done all that is necessary to save the vilest sinner under the sun.

Glory to His precious name,
J. E. HEATH.

In the passing of our well-beloved friend and co-worker, Mrs. Mary

Belle Stewart, her family and friends her church and home suffered a loss beyond the power of words to express. Be it resolved, first, that a more consecrated and consistent Christian never dwelt in our midst. And that we bow in humble submission to the will of Him who doeth all things well remembering that "As the heavens are high above the earth, so are His ways above our ways, and His thoughts above our thoughts."

Resolved, second, that Mary Belle Stewart Circle of the W. M. S. which was so fondly named for her has lost one of its most cherished and honored members, and may the memory of her life inspire us to fuller consecration and increased faithfulness to the Master's cause.

Resolved; third, that we extend to the family our deepest sympathy and prayers, and may the Spirit of Him whom she loved, served and worshiped be their comforter in this sad hour of bereavement; therefore be it further

Resolved, that a copy of these resolutions be presented to the family, spread on our minutes and sent to the Baptist Record for publication. Signed by:

MRS. W. E. DRIVER,
MRS. C. E. GIBSON,
MRS. T. C. McCULLOUGH,
Monticello, Miss. Committee.

Aline and her brother attended a birthday party of a playmate. Ice cream, cake and lemonade were served. The boy asked his hostess for a glass of water. "Drink your lemonade," Aline said, interrupting. "I don't want lemonade. I want water," said the boy, looking pleadingly at his hostess. "Don't be silly. Drink your lemonade," said Aline. "It's just like water." Exchange.

"The Book of Revelation"

"No clearer exposition of the book of Revelation has hitherto been published. No one who wishes to understand this great Book should be without this admirable book by James H. McConkey, says 'The Irish Presbyterian,' of Belfast, Ireland, 'Don't fail to write for this book. Sent entirely free, postpaid its circulation being supported by free-will offerings. Address Silver Publishing Co., Dept. B, 1019 Bessemer Building, Pittsburgh, Pa.

REPORT ON NOTHING CAMPAIGN

County Church	Number of Tithers
Crystal Springs	41
Damascus	16
Gallman	26
Gatesville	14
Georgetown	6
Hazelhurst	84
Pine Bluff	40
Rocky Hill	6
Smyrna	21
Spring Hill	28
Sylvarena	19
Wesson	40
White Oak	10
HINDS:	
Bethesda	37
Byram	29
Clinton	222
Davis Memorial	68
Griffith Memorial	21
Jackson 1st	208
Jackson 2nd	16
Learned	8
Palestine	5
Raymond	20
Terry	44
Utica	54
HOMES:	
Central	11
Durant	24
Ebenezer	6
Godman	24
Pikens	17
Saron	6
West	11
MADISON:	
Camden	9
Canton	57
RANKIN:	
Brandon	10
Dry Creek	12
Steens Creek (Florence)	10
SHARKEY:	
Anguilla	11
Cary	5
Rolling Fork	21
SIMPSON:	
D'Lo	73
Magee	54
SMITH:	
Mize	6
Pine Unit	18
Raleigh	10
Shady Grove	2
Sylvarena	13
Taylorville	20
White Oak	4
YAZOO:	
Yazoo City	66
POIVAR:	
Cleveland	14
Merigold	23
Shaw	7
CARROLL:	
Carrollton	10
COHOMA:	
Clarksdale	25
Coahoma	5
Honesty	15
Lyon	16
Oak Ridge	8
DEWOTO:	
Center Hill	3
Eudora	6
Hernando	11
Oak Hill	8
Oak Grove	9
GRANADA:	
Grenada st.	105
HUMPHREY:	
Belzoni	18
Louise	3
Midnight	4
Silver City	1
LEELORE:	
Greenwood	190

Money	5
MONTGOMERY:	
Duck Hill	24
Scotland	7
Winona	54
PANOLA:	
Batesville	38
Pope	3
Sardis	52
QUITMAN:	
Marks	17
SUNFLOWER:	
Drew	64
Indianola	111
Inverness	15
Moorhead	22
Ruleville	46
Sunflower	3
TALLAHATCHIE:	
Charleston	12
TATE:	
Central Coldwater	25
Hickory Grove	15
Mt. Manna	14
Strayhorn	7
Tyro	17
TUNICA:	
Tunica	25
WASHINGTON:	
Greenville	51
Hollandale	25
Leland	45
Avon	2
ALCORN:	
Cane Creek	9
Corinth 1st	9
Tate St. (Corinth)	27
BENTON:	
Ashland	16
Bluff Springs	1
New Hope	2
Pine Grove	1
Pleasant Hill	14
CALHOUN:	
Pittsboro	10
CHICKASAW:	
Houston	42
Oklona	87
LAFAYETTE:	
Oxford	94
LEE:	
Auburn	17
Balden	4
Center Hill	4
Guntown	1
Oak Hill (Brewer)	5
Nettleton	20
Plantersville	9
Saltillo	8
Shannon	24
Tupelo	82
Verona	2
MONROE:	
Aberdeen	91
Athens	12
Becker	6
Lebanon	6
Prairie	8
Shiloh	10
Greenwood Springs	5
ONTOTOC:	
Sherman	20
PRENTISS:	
Baldwyn	30
Booneville	36
Gaston	7
Mt. Olive	18
TIPPAH:	
Lowrey Memorial	119
Mt. Moriah	8
Providence	23
Ripley	15
Chalybeate	19
TISHOMINGO:	
East Port	4
Iuka	18
Mt. Vernon	2

THE ALABAMA AND VICKSBURG RAILWAY
SOUTHERN RAILWAY SYSTEM

SOUTHERN BAPTIST CONVENTION

JACKSONVILLE, FLORIDA, MAY 17TH-22ND, 1922

Special sleepers will be operated via A & V-Southern Railways on following schedule:

Lv. Vicksburg	A & V No. 2	9:40 P. M.	May 15th
Lv. Jackson	A & V No. 2	11:00 P. M.	May 15th
Lv. Birmingham	Sou. No. 30	10:30 A. M.	May 16th
Lv. Atlanta	Sou. No. 9	8:45 P. M.	May 16th
Ar. Jacksonville	Sou. No. 9	8:00 A. M.	May 17th

For information concerning round trip fares, sleeping car fares and reservations, address B. Anderson, Ticket Agent, Jackson, Miss., or the undersigned.

W. H. DICKSON,
Traveling Passenger Agent

C. F. WOODS,

General Passenger Agent

VICKSBURG, MISSISSIPPI

Mt. Moriah	2	Sturgis	18
New Prospect	1	SCOTT:	
UNION:		Forest	54
Mt. Pleasant	2	Hopewell	10
New Harmony	18	Lake	15
YALOBUSHA:		WEBSTER:	
Bethel	5	Eugora	19
ATTALA:		Mathiston	5
Kosciusko 2nd.	54	WINSTON:	
New Salem	14	Calvary	23
Yockanookany	11	Enon	10
CHOCTAW:		Louisville	114
Ackerman	25	Mt. Carmel	75
Beulah	6	Shiloh	17
Mt. Moriah	11	Yellow Creek	10
Mt. Pisgah	18	CLARKE:	
New Zion	16	Oak Grove	4
Weir	14	Pachuta	13
KEMPER:		Union	9
Binnsville	6	COVINGTON:	
Black Water	10	Mt. Olive	56
Center Ridge	2	Mt. Horeb	3
DeKalb	4	Rock Hill	12
Friendship	6	Seminary	23
Scooba	22	FORREST:	
Wahalak	5	Eastabatchie	6
LAUDERDALE:		Hattiesburg 1st.	110
Goodwater	30	Hattiesburg Main St.	95
Kewanee	24	Hattiesburg 5th Ave.	51
Meridian 41st Ave.	44	Immanuel, Hattiesburg	92
Meridian Highland	9	Macedonia	7
Toomsaba	11	Petal	20
LEAKE:		GREEN:	
Friendship	1	Macedonia	13
LOWNDES:		HANCOCK:	
Artesia	16	Bay St. Louis	8
Columbus 1st.	36	Corinth	4
NESHOBA:		Gainesville	18
Neshoba	22	Logtown	8
Philadelphia	31	Kiln	8
NEWTON:		HARRISON:	
Center Ridge	6	Biloxi 1st.	45
Hickory	14	Grace Memorial	5
Newton	106	Lyman	9
Oakland	16	JACKSON:	
NOXUBEE:		East Moss Point	35
Brooksville	25	Escatawpa	8
Elm	19	Fort Bayou	7
Macon	11	Iowana	5
OKTIBBEHA:			
Mt. Olive	18		

(Continued on Page 13)

1833! MERCER UNIVERSITY 1922

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PROHIBITION PARAGRAPHS

I. J. Bailey, D. D., State Superintendent Anti-Saloon League

Constitutional Amendments.
The first twelve amendments to the Federal Constitution received the sanction of only the required number of states.

The Thirteenth, or Anti-Slavery, Amendment was ratified by 33 out of 36 states.

The Fourteenth, or Equal Rights, Amendment was ratified by 30 out of 37 states.

The Fifteenth, or Political Rights, Amendments was ratified by 31 out of 37 states.

The Nineteenth, or Woman Suffrage Amendment was ratified by 37 out of 48 states.

The Eighteenth, or Prohibition Amendment was ratified by 46 out of 48 states, New Jersey having ratified it on March 9, 1922, in spite of Governor Edward's program to prevent ratification and to make New Jersey as wet as the Atlantic Ocean.

In a resolution adopted by a rising vote, 300 ministers in the New Jersey Methodist Episcopal Conference in annual meeting, Atlantic City, Mar. 10, pledged themselves to support dry candidates "even to the extent of taking the stump."

"An Englishman visiting our shores recently said that the United States would be a good place to live in were it not for the Anti-Saloon League, the Eighteenth Amendment and the Methodist Church." In response to this statement, Justice Alexander Simpson Jr. of the Supreme Court of Pennsylvania replied: "I wish to say that the United States would not be a good place to live in were it not for those things. It took a world war to get better place for it. It is not the fault of Prohibition that there is still drink any more than it is the fault of the law that there are murders still committed."

William Jennings Bryan said:

"I confess to a great surprise at the manner in which the wets have acted. I always supposed that when we had an election in this country it settled things. I know it always did when I was a candidate. This is a law-abiding nation. We abide by the vote of the majority. I never supposed when the nation went dry that there would be any large number of people who claimed to be good citizens who would open-

ly and flagrantly break the law. The United States went dry by a tremendous majority. There has never been a presidential election where there was so large a majority for one candidate as there was for the Prohibition Amendment."

Hopelessly Failed At An Easy Task.

All the wets had to do was to obtain more than one third of the vote of both Houses of Congress. They failed. Then all they had to do was to obtain a majority vote in only one branch of the Legislatures in eleven states. We had to have 72 Houses in 26 states for ratification. In less than a year and a half we had 92 Houses out of 96. They were able to hold only four branches of state Legislatures and recently they lost even one of them. When did any party ever have such a tremendous majority?

The following editorial paragraph from Vardaman's Weekly is commendable for the careful consideration of the good citizens of our beloved state:

"Prohibition A Living Issue.

"The Senate at Campaign which is now on us is growing more interesting every day.

"Nothing has been said of late about the prohibition question which Bryan thinks is one of the most vital problems before the American people.

"There is no doubt about the question being a matter of great concern, and before the issue is thoroughly settled it is going to be discussed by the American people. There is no question but that it ought to be talked about and sentiment crystallized around the cause of prohibition. It is very foolish to leave the question in an unfinished and unsettled state. The officers of the law should see to the strict enforcement of the law, and if possible carry out the desire of the American people, and their wishes when the prohibition amendment was adopted.

"It can only be done by the crystallization of public sentiment in favor of prohibition. I think also that it should be a subject of discussion in the pulpits of Mississippi and America. There is nothing that will be more potential for good than the wise, conservative influence of the ministers and members of the Christian churches of the country."

(Continued from page twelve)

JASPER:	
Bay Springs	15
Heidelberg	4
JONES:	
Kingston	34
Mt. Olive	7
Ovett	18
Summerland	21
West End Laurel	64
LAMAR:	
Good Hope	24
Lumberton	44
Oloh	7
Oral	1
Sumrall	60
PEARL RIVER:	
Poplarville	29

PERRY:	
Rich.	25
STONE:	
Big Level	5
Perkinston	24
VAYNE:	
Waynesboro	12
AMITE:	
Galilee	58
Glading	5
Liberty	97
Mars Hill	18
CLAIBORNE:	
Port Gibson	42
Pattison	2
FRANKLIN:	
Lucien	34
JEFFERSON:	
Fayette	13

Piedmont	4
JEFF DAVIS:	
Oak Grove	1
Prentiss	20
LAWRENCE:	
Monticello	70
Oma	1
Shiloh	9
Silver Creek	10
Sontag	6
LINCOLN:	
Brookhaven	117
Norfield	16
MARION:	
Columbia	217
Edna	11
Foxworth, (W. Columbia)	53
Kokomo	8
Little River, (E. Columbia)	14
PIKE:	
Bogue Chitto	12
Fernwood	4
Holmesville	13
Magnolia	50
McComb East	69
Osyka	15
Terrys Creek	39
WALTHALL:	
Tylertown	3
WILKINSON:	
Centerville	24

ORDINATION OF DEACONS.

Sunday May 7th was a good day for Shiloh Baptist Church. Two deacons were ordained, brethren A. S. White and Mat. Homer. Rev. L. S. Gardner preached the ordination sermon at 11:00 o'clock and again at two P. M. The audience was stirred from center to circumference and many began to search the Scriptures to find whether or not those things were so, and God led many to resolve to live nearer, and serve better for the upbuilding of his kingdom than ever before and the church generally strengthened.

Monday May 8th was another great day. Pastors and Preachers of Lawrence Co., assembled at Shiloh 10 A. M. to organize a pastor's conference. Which was successfully done. Bro. Owen Williams, was elected temporary chairman, Bro. C. E. Bass, was made permanent chairman. The following present: Rev. Owen Williams, C. F. Bass, Rev. Hedgepeth, Rev. W. L. Rogers, Rev. C. H. Mize, Rev. W. P. Sandifer.

And after studying together, Acts 11 chapter, a most beautiful dinner was served by the noble ladies of Shiloh Church.

After which we studied together again, Acts 16. Adjourned to meet with Wanilla Church Tuesday, After 2nd Sunday in June. This will be our permanent place of meeting. Preachers have a standing invitation to be with us from time to time.

For the next study, Acts, 17, 18, 19 and 20. Come to Wanilla and help us. W. P. Sandifer, Pastor, Shiloh Church.

Rev. Alton J. Gardner preached at Hope and Pleasant Dale churches for Pastor Kitchens the 2nd Sunday in May.

The Senior B. Y. P. U. of Oakland church, Newton Co., Mrs. W. J. Gilbert President is still on the A-1 list this quarter. She has some enthusiastic helpers with her.

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A case costs only \$9. You sell the 320 rolls at 5c a roll. Total receipts—\$16. You thus make the big profit of \$7 on a \$9 investment! It's no wonder this Church Idea is spreading like wildfire. Enthusiastic endorsement of success sent on request.

S. S. Classes, Societies, Young People everywhere! You can do what so many are doing! Send us \$9 today and we will ship you a case of "22 Mints"—charges prepaid!

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M. P. L. BERRY, Vice-President.

ONE OF THE STATE INSTITUTIONS

It is good to hear people outside of Mississippi say good things about institutions in the state. The Memphis Commercial Appeal recently had the following in an editorial about the Hospital for Insane. The people of this institution ought to have the best attention, and it seems they are getting it.

Here is the Editorial:

We have always had a weakness for insane hospitals. Insane people interest us. We meet so many of them out of the walls of the hospitals. Sometimes they make colossal successes in life when success is measured in material things. Sometimes under the guise of sanity, they contribute to the wreckage of governments and bring about industrial, economic and social failures.

The hospital for the insane at Jackson is the cleanest institution of its sort we ever saw. It is very short of money, but one cannot get money in the amount he needs one can do much without it.

One of the buildings is very old, but it is very clean. There are no elevators in the building, but climbing stairs is good for people.

There are 1,800 patients in the Jackson asylum. Few of them are violent. A great number go back home cured. Sometimes a violently hysterical patient comes in and gets better after a good bath, a course of salts, a reduction of food supply and a few days' sleep and rest. A clogged physical body contributes to a temporary insanity which may become permanent unless the body is purged.

They use no straight jackets at Jackson. They have not got any. No guards pass along the floors with a baton in their coat sleeve. No hands are violently laid on patients. The patients do not stand trembling or become sulky when the good doctors and nurses pass along the corridor.

Cleanliness is one of the contributing factors for permanent insanity. Patients who haven't sense enough to do anything are made to think that they are doing something. The work is interesting to us. They have a loom in one of the wings of the building. In this loom they weave carpets and blankets. They make rugs. We have a rug which is the result of the patient toil of an inmate. It took several weeks to make it. The rug is made of scraps of silk and velvet with a cord foundation. The rug is in many colors. The dyeing of the scraps is done in the asylum. The colors are secured from vegetable products.

They knit socks; they make baskets; they make furniture, they make pictures, frames, they make pictures.

The patients keep house. They make dresses. They trim hats. The eternal feminine with its soft touch, its delicate sense of color and its eternal love of beauty is seen in many of the articles that are made.

The patients keep the lawn beautiful. They help in the kitchen. They help in the engine house. Back of the building is a big farm. Four weeks ago the early vegetables were ready for the table. There were onions, English peas, beets, lettuce and potatoes coming on. The fields were being prepared for corn and peas. The farm work was most excellently done; the patients contributed a large amount of the labor.

On the place there was a herd of cows and a lot of very superb hogs.

But the triumph of the asylum farm is the chicken department. We saw more chickens on this farm than we ever saw before in any one place. The work is most scientifically done. There is an incubator house where the processes of life begin. Then there are brooders and the long buildings where in the chickens by process of short evolution pass from babyhood to the strength of youth.

This chicken farm is in charge of a very sane young man and his good wife. Commercially, it would be a paying enterprise. Any one expecting to go into the chicken business on a large scale and having as much capital as \$10,000 could go to the asylum, spend four weeks and learn a lot that would be useful.

Over and around this institution there is a spirit of kindness along with efficiency. Dr. Mitchell is the head of the asylum. Dr. Brown is one of the chief officers. We do not know the names of the other men and women who are in the administration. We don't know the political affiliations of any of them, but, measured by results, they are doing a job in a way that should make the people of Mississippi most grateful to them and should make any one whose dependent or relative is in their care thankful to the Almighty that such people are in places of authority.

1923 CONVENTION

New Orleans invites the Southern Baptist Convention in 1923

The invitation of the famous old city on the Mississippi is a sincere one. It is extended not only by the Baptists of the city but jointly by the Association of Commerce, representing five thousand of the business and professional men of the city, the Mayor and numerous other civic and commercial organizations. Thus the invitation may be said to fairly represent the expressed welcome of all New Orleans.

New Orleans, realizing the importance and the magnitude of this great meeting of the Southern Baptists, has carefully gone into the question of facilities for handling the meeting, and for the comfort, the welfare and the entertainment of the ten thousand or more messengers who will attend and assures the convention and its messengers that every detail will be in readiness for their reception and for the successful handling of the convention. More than this New Orleans plans to make the convention in the Crescent City the greatest ever held by the Baptists of the South.

New Orleans is, without doubt, the greatest convention city of the South. From the standpoint of historic interest no city in the United States can compare with it.

But beyond its traditions and its historical attractions to the visitor the city has progressed along modern lines to an extent that is amazing to those who have not visited it of late. The city is a source of never ending interest to the newcomer.

In the old city, the Vieux Carre, as it is known to its French residents, the architecture of the buildings and man-

ners, customs and speech of the inhabitant takes one immediately into a region of old France or Spain. In the very center of the quartier is the cradle of independence and Americanism of that great territory known as the Louisiana Purchase, which extended from the Gulf of Mexico to the Great Lake and from the Rio Grande to the northern Rockies. For it was in the Cabildo, that famous old gray stone building on Jackson square, that the transfer of this great inland empire took place. Practically every building and certainly every square in the Vieux Carre is entwined with the history of a bygone day—history which meant much in the building of this great nation.

Directly in front of the old city flows the giant Mississippi forming the Port of New Orleans—America's second port in point of commerce handled. In and out by dozens daily great ships from the ports of all the world ply back and forth or lie at docks loading or unloading their cargoes.

New Orleans is building in every direction. Taking in more territory on every hand and reaching higher into the air. Her business district now reflects in its many handsome new giant structures the progress being made commercially and industrially in the past few years, yet with all her progress none of her charm has been lost. As visitors always say "One always loves New Orleans."

The people of New Orleans are proud of their city and they invite the Southern Baptist Convention to come next year to see for themselves just what is here.

They say: "You'll be glad you came."

For the better class of teaching positions, write Dept. 2, H. D. Yates Teachers' Bureau, Nashville, Tenn.

NEGRO ILLITERACY, NORTH AND SOUTH

Reduced Twenty per Cent During Last Decade.

The public schools of the South are making progress in eliminating illiteracy among the Negroes. The 1920 census showed about 300,000 less colored illiterates than in 1910. In 1910 the percentage of colored illiteracy in the South was 33.3 in 1920 it had dropped to 26.3. This leaves 1,753,000 Negroes who cannot write.

Georgia has the greatest number of these illiterates, 261,115, a percentage of 29.1. Louisiana with 206,730, had the highest percentage of illiteracy, 38.5. Other states which still have great masses of colored illiterates are Alabama, with 210,690, or 31.3 per cent, Mississippi, with 205,000, or 29.3 per cent, and South Carolina with 131,422, or 29.3 per cent.

marked reduction in illiteracy between 1910 and 1920. Every Northern state also showed a decrease. This would indicate that the Negroes migrating were mostly able to read, otherwise they would have increased illiteracy in the North. The percentage of illiteracy among Northern Negroes is much less than among Southern Negroes, being 26 per cent in the South and eight per cent in the North. Every Southern state showed a marked increase in the proportion of Negro children in school. For the South as a whole slightly over half of

the Negro children are reported in school, while in the North slightly over 60 per cent are in school.

"I tell you I must have some money," reared the King of Maritania, who was in sore financial straits.

"Somebody must cough up some."

"Alas," sighed the guardian of the treasury, who was formerly the court jester, "all our coffers are empty."—Boys Life.

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JELL-O
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TWO packages of Jell-O Ice Cream Powder cost 25 cents and make one gallon of ice cream. One package of the powder and one quart of rich milk make two quarts of ice cream.

Stir the powder into the milk and freeze it. That is all there is to do and anybody can do it. All grocers sell it.



The Genesee Pure Food Company—La Roy, N.Y.

Sunday School Department

SUNDAY SCHOOL LESSON, May 21.
R. A. Venable.

1. Lesson Text: 2 Chronicles 34:14-16, 29-32.

2. Devotional Reading Psalm 19:7-14

3. Scriptural References Deut. 6:6-9; Josh. 1:8; Col. 3:16; 2 Tim. 2:15; 3:14-16;

4. The Golden Text: Thy word is a lamp unto my feet and a lamp unto my path. Ps. 119:105.

Introduction: Fifty seven years have elapsed since the close of the reign of Hezekiah. His work of Reformation seemed so far reaching, radical, and effective as to justify anyone's believing that it would be abiding. But his successors to the throne, Manasseh, and his son, Amon were corrupt and plunged headlong into idolatrous worship and wickedness submerging the people into the degrading and polluting abominations from which Hezekiah sought to recover them. Conditions have grown worse, through the fifty five years of Manasseh's reign than they were at any time in the past notwithstanding his repentance after his imprisonment at Babylon and efforts to reform the people upon his return. The short reign of his wicked son, Amon as his successor, only added to the tide of wickedness which had swept the Northern Kingdom to ruin. The tragic death of Amon, after two years' reign left the throne to his son Josiah at the age of eight years. During Josiah's reign of thirty one years, brave and strenuous efforts were made to reform his people, and to repair the temple and restore the worship of Jehovah. The temple worship had passed into neglect, and the building was dilapidated and deserted. The repairing and cleansing of the temple was fraught with consequences which it is the purpose of the lesson to emphasize.

1. The Lost Book Found.

"And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a book of the law of the Lord, given by Moses" (ver. 14). During the reign of Manasseh and Amon, the temple worship was abandoned and the law of Moses was discarded. It was no longer authority in religion. The copy of the law deposited in the temple for the use of the priest, was either carelessly cast aside or hidden away and forgotten. We must think of the book as a roll of parchment on which were written the laws of Moses. It evidently was brief in form, as it seems it could be read at one sitting. The view is generally entertained that the book found was what we now have as the book of Deuteronomy. The cost of parchment and the labor involved in transcribing the writings of Moses, made copies of his work scarce. Only a few copies would be in circulation when conditions were favorable, but in a degenerate age when the worship of Jehovah had been displaced by idolatry, the temple discredited, and its altars overthrown, these copies would be retired for safe keeping or destroyed by the devotees of idolatry.

1. The value of this discovery of Hilkiah is manifest from the disposition which was made of the book.

(1). He reported his discovery to the Scribe, Shaphan, the Secretary of State and gave it to him.

(2). Shaphan carried the book to the king.

(3). Shaphan read the book to the king.

(4). The king sought an interpreter of the book.

(5). He gathered all the people together and read in their hearing all the words of the book of the covenant that was found in the house of the Lord.

2. The effect produced upon king and people by the reading of the book shows the inestimable value of its discovery.

(1). When the book was read to the king he rent his clothes in consternation. He was overwhelmed with conviction of his own sins and the sins of his people. He saw the impending wrath of God which the national sin and the sins of individuals had invited.

(2). The king stood in his place in the house of the Lord and made a covenant with the Lord. a. To keep all his commandments, testimonies and statutes, with all his heart and soul, and to perform the words of the covenant. b. He caused all that were present in Jerusalem and Benjamin to carry out the terms of this covenant according to the law of the Lord.

3. Our lesson discloses by implication the insufficiency of tradition as a guide in matters of religion. The king and the people evidently had a traditional knowledge of the law of Moses, with its commandments, testimonies, and statutes, but when this fragmentary knowledge transmitted from father to son, was compared with the teaching of the book, alarm seized the king, and conscious guilt drove him to repentance and reform. One of the defects of our modern religious and ecclesiastical life is that it is more traditional and theological than Biblical. Theological soundness and traditional loyalty are thought to be more important than a rigorous and vigorous adherence to the word of the Lord. "What do the authorities say?" "What is the practice among our people?" are the outstanding questions. Much of our preaching is of this character. It leaves the preacher impoverished and does not enrich the hearer in Bible knowledge.

2. We are suffering today, not because God's book is lost, but because it is neglected. It is too seldom read and less frequently studied. Its precepts are unheeded, and its commandments ignored. The content of divine thought is displaced and the words are filled up with such suggestions as occur to the reader. These substitutes are such as suit the readers mood of mind or convenience. The Sunday School teacher has not taught the lesson until he has reproduced the exact thought which the writer had in mind when, under the inspiring power of the Spirit, he wrote the words. This thought must be made clear, and enforced. The class must be made to know this thought and feel its importance. The Bible is greatly neglected in the Sunday School class and in the pulpit.

3. The promptness with which the king seeks to put into practice the requirements of the Book, evinces his moral earnestness and the sincerity of his purpose. He binds himself and the people with renewed covenant obligations. This covenant, no doubt was a renewal of the covenant which Joshua made, eight centuries before, upon the eve of taking possession of the land promised to Abraham and his seed. It pledged the king and the people to order their personal and national life according to the commandments, testimonies and statutes, laid down in the newly found book. These were clothed with authority and were inexorable in their mandates, their scope was commensurate with the life of the nation and regulative of the minutest details of the personal, social, secular and religious requirements of the people, whom God had chosen for his own possession. The Word of God lying upon the center table, and unstudied may have the semblance of piety but nothing more. Reading and study are necessary, and valuable when the controlling purpose is to bring the teaching of the Bible to daily expression in our being and conduct. The Bible is not given to satisfy the curiosity of the seekers after wisdom. Its purpose is not to solve the meta-physical problems of life; it is not a manual of scientific instruction. Its final aim is to bring the knowledge of salvation to a lost world. The purpose of Revelation is the rescue of men from error and sin, and their restoration to the fullest communion with God, and an abiding fellowship with him by a life given to service in loyal obedience to his will. Grammar and Lexicon are only aids in interpreting its literary forms, but the real interpretation is the work of the heart and life of men, living out its meaning. The Bible is a dead letter until it comes to expression in temper, spirit and conduct of men. Men are not the light bearers of divine truth until the light of God's Revelation flares up in the inner chambers of their heart and shines forth in their daily purpose and conduct.

SHUBUTA BAPTIST CHURCH.

Shubuta Baptist Church has installed Rev. E. G. Diamond one of the record class of 95 graduates of the Seminary at Louisville, Ky., and he preached his first sermon as pastor today.

After reading Paul's instructions to Timothy as to his duties he took for his text the latter part of 29th verse of 10th chapter of Acts: "For what intent have ye sent for me."

He preached the best initiatory sermon I ever heard. Peter's vision, Cornelius sending for him, "the Spirit said unto him 'behold, three men see thee get thee down with them doubting nothing, for I have sent them.'" As Peter was coming Cornelius met him and fell down at his feet and worshipped him. But Peter took him up saying I myself am a man. You have sent to Louisville for me, to come to you "I ask therefore for what intent ye have sent for me" Showing it was not for various things such as doing their preaching, building up the church etc. but he a coworker was to help the Shubuta Baptist Church be a mighty power for good. The church membership and three Methodists filled the pantry shelves with quite a variety of estates

and feel proud of them both the little Diamonds thrown in.

W. H. Patton.

He—What I know of you startles me. I feel as though I was in danger.

She—A little knowledge is a dangerous thing.

—Purple Cow.

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We are receiving reservation fees now for next session. Send in your check for \$12.50 as reservation fee now while you may have some choice in the matter of location of room. Many prospective students waited too long last session. Write also for beautiful new catalog with application blank.

J. L. Johnson, President

East Mississippi Department

NOTES AND COMMENTS.

The most of the churches in the Neshoba County Association have contributed to the expenses of their messenger Bro. J. A. Grafton to the Southern Baptist Convention. He purposes to attend.

DEAD:—Private Glover W. Pilgrim's body reached the home of his father, John T. Pilgrim, Friday, May 5, 1922, and was buried in the Neshoba Cemetery in the midst of a large concourse of friends, May 7th. The writer conducted the services and his comrades of the world war acted as pall bearers. He was killed in battle in France Sept. 13, 1918. He was 32 years old at his death.

Neshoba County did not go over the top in the 75 Million Campaign roundup, but some of the churches did nobly. Ebenezer doubled her quota pledged, but her pledge was small. The campaign will be pushed right on.

Spring Creek church, Neshoba Co. is to have an all day rally service Saturday before the 3rd Sunday in May.

Bro. C. M. McCraw has been Superintendent of the Neshoba Baptist Sunday school for more than a dozen years and it is better today than it ever was. Bro. J. J. Ingram is teacher of the Adult Bible Class and is bringing things to pass.

It is hoped to have a rally in each church in the county.

Rev. W. Rufus Beckett is assisting in a revival meeting in one of the churches of Nashville, Tenn., this week.

Rev. Z. B. Kitchens preached some days in a church near Birmingham, Ala., last week. He has been going over there for a meeting each year for some time.

Deemer is just getting over a Holy Roller spasm—that is, the meeting has quit functioning. These spasms never helped any one or any place, but it seems they must come.

Bro. W. J. Harvey of Clinton will preach for the pastor at Deemer the third Sunday in May, morning and evening, while he is attending the Convention.

WITH THE MISSION VOLUNTEER BAND AT MISSISSIPPI COLLEGE

Perhaps the Baptist people would be interested to know what the Student Volunteers have been doing for the past year. We feel that you have a direct claim upon us, for we hope to represent you on the various Mission fields.

The purpose of our Volunteer Band is to train missionaries by doing mission work. We meet once per week for prayer and mission study. We believe that the most important part

of our preparation is prayer. Nothing can take its place. Knowledge is an important factor in success. We have had programs to bring before the Band the work, conditions, and needs of the mission fields. Also, we are doing practical work. We become foreign missionaries by first being home missionaries. Once per month, a member of the band preaches at the Old Ladies' Home at Jackson. On the same Sunday, another member preaches at the Hinds County Jail. Also, we have a mission among the Negroes of Jackson where we have services every Sunday. The speaker and his helpers volunteer for this work, and each member has a chance to go. In addition to this, we have given Mission programs at the Negro Industrial School at Utica and Bell Pine College near Braxton. Last, but not least, we gave a program at Millsaps College. One Sunday night we took charge of church services here, and gave a program.

Clarence Palmer, a ministerial student and volunteer for foreign mission work, is the faithful and efficient leader of the band. Miss Minnie Landrum has meant much to us by her zeal for the great Cause. We are glad that we have been associated with her and have been blessed by her teaching and leading. She leaves for Brazil in August. We will miss her. Also, a number of Seniors go from us for further training.

May others come to Mississippi College this fall. Our Missionaries should attend our Baptist Colleges, and train for definite service. Co-

operate with us in the great forward movements to bring men to Jesus. Join us in prayer for greater visions and more eagerness to go. Let no one fail to do whatever his Christian duty may be.

N. L. R.

CALHOUN CITY, MISS.

On the third Sunday in April we commenced a series of meetings at the Baptist Church, which lasted 10 days. Dr. H. L. Martin came to our assistance on Monday night and stayed until Wednesday of the second week. During which time he held forth the word of life to the edification of the Christian people and to the delight of all who heard him. There were 31 additions to the Baptist Church and conversion of others who said they were going to join elsewhere.

Our people were so pleased with Bro. Martin that they made an offering which was freely done of \$367.00 and then unanimously invited him back another year. These folks know how to make their pastor feel good in the way they treat him and his help. Now since the meetings are over they are saying to the pastor get ready and go to the convention.

So I will be off in a few days. We have a church that has a mind to work and they know how to encourage and make a pastor feel good.

J. F. Mitchell.